

THE
LATCH'S DIRECTOR,

FOR THE
CHURCH SERVICE
ON



SUNDAYS AND HOLY DAYS,
For the YEAR of our LORD
M DCC XCVII.

BEING THE FIRST AFTER LEAP YEAR.

TO WHICH IS ADDED,
The COLOURS of the CHURCH, the Proper
PSALMS at VESPERS and COMPLIN,
TIMES FOR GAINING INDULGENCES,
OBITUARY, and NEW YEAR'S GIFT, &c.

A TABLE OF MOVEABLE FEASTS.

Dominical Letter	A.	Ascension Day	May 25
Epact	1	Whitsunday	June 4
Septuagesima	Feb. 12	Corpus Christi	— 15
Ash Wedn.	Mar. 1	Sundays after Pentec.	— 25
Easter Sunday	Apr. 16	Advent Sunday	Dec. 2

By Permission.

L O N D O N :

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SIXPENCE,

E X P L A N A T I O N.

A P. *signifies* Apostle; App. Apostles; Mart. Martyr; MM. Martyrs; B. Bishop; Conf. Confessor; Dr. Doctor; Virg. Virgin; Wid. Widow; K. King; Qu. Queen.

Doub. *signifies* double; **semid.** semidouble; **simp.** simple; *white, red, &c.* in Italic, denote the colour of the Ornaments of the Day; **Feria**, is a day for which no Saints Office is appointed. **Com.** *signifies* Commemoration. Festivals of Obligation are in Capitals.

Paschal time begins on Holy Saturday, and continues to the first Vespers on the Eve of Trinity Sunday.

As to the colours used in priestly Ornaments in the Church Service, the *white* is used on the Feasts of our Lord, of the blessed Virgin, and of all the Saints who are not Martyrs. The *red* is used at Whitsuntide, on the Invention and Exaltation of the Cross, and on the Feasts of the Apostles and Martyrs. The *purple* or *violet*, which is the penitential colour, is used on all the Sundays and Ferias of Advent, and of the penitential time from Septuagesima till Easter; as also on Vigils, Ember-days, and Rogation-days, when the Office is of them. *Green* is used on all Sundays and Ferias from Trinity-Sunday to Advent exclusively, and from the Octave of the Epiphany to Septuagesima exclusively, whenever the Office is of the Sunday; but in the Paschal time the *white* is used. The *black* is used on Good-Friday, and in Masses of *Requiem* for the Dead, which may be said on any day, which is not a Sunday or a Double, except the days from Palm-Sunday to Low-Sunday; and during the Octaves of the Epiphany of Pentecost, and of Corpus Christi.

O B S E R V E.

That the Pages in the following Table correspond to the New Edition of the VESPERS BOOK 1794, printed by J. P. COGHLAN, Price only 3s. 6d.—Which besides taking in the New Saints—contains the whole Vespers and Complin for the Year—the Ordinary of the Mass, with all the Prefaces, Litanies, Hymns, Antiphons and Psalms at Benediction, the Exurge and Litany of the Saints for Rogation.

gation Days, St. Mark, and for Family Evening Devotion. To which is added, an Examen of Conscience—Prayers which are said after Vespers, on Sundays, in Manchester-Square Chapel—the proper authorised Prayers to be recited before any of the hours of Divine Office—and Instructions for Vespers, with a Table and Calendar, paged so as to assist the Pious who desire to accompany the Church in divine Harmony, yet does not exceed in length and breadth the size of a large card.

AT VESPER, OR EVENING OFFICE,

The following Psalms are used on SUNDAYS, page 1, when no Feast occurs. Psalm cix. Dixit Dominus, 2. cx. Confitebor, 3. cxxi. Beatus Vir, 5. cxxii. Laudate Pueri, 7. cxiii. In Exitu Israel, 8. Luke i. 77. Magnificat, 14.

On the FEASTS of APOSTLES 229.—At first Vespers are used the four first Psalms; but instead of the Fifth, Psalm cyi. Laudate Dominum omnes Gentes 107; and in the second Vespers are said the Psalm cix. Dixit Dominus, 2. cxii. Laudate pueri Dominum, 7. cxv. Credidi propter, 167. cxxv. In convertendo Dominus, 168. cxxxix. Domine probasti me, 169.

On the FESTIVAL of one or more MARTYRS, also on the FEAST of ALL SAINTS, 125.—At first Vespers the Psalms are as on Sundays, except the last, which is Psalm cxvi. Laudate Dominum omnes, 107. In the second Vespers as the first, only instead of the last Psalm cxv. Credidi propter quod, 167.

On the FEAST of a CONFESSOR and BISHOP, 193.—In the first Vespers the Psalms are as on the Sundays, except the last, which is Psalm cxvi. Laudate Dominum omnes, 107. The second Vespers as the first, except the last, which is Psalm cxxxi. Memento Domine David, 194.

On the FEASTS of a CONFESSOR not a BISHOP, 203.—The Psalms at the first and second Vespers are the same as in the first Vespers of Confessors and Bishops.

On the FEASTS of the B. V. MARY, 156—and also of Virgins and Widows; the Psalms in the first and second Vespers are, Psalm cix. Dixit Dominus, 2. cxii. Laudate pueri Dominum, 7. cxxi. Lætatus sum in his, 156. cxxvi. Nisi Dominus ædificaverit, 158. cxlvii. Lauda Jerusalem Dominum, 159.

*On the FEASTS of St. MICHAEL and all ANGELS, 493—*In the first Vespers are Psalms common for Sundays, except the last Psalm xvi. Laudate Dominum omnes Gentes, 347; and in the second Vespers, Psalm cxxxvii. Confitebor, &c. 347.

*On the DEDICATION of a CHURCH, 215,—*The Psalms in the first and second Vespers are the same as on Sundays, except the last, which is Psalm cxlvii. Lauda Jerusalem Dominum, 359.

*On CHRISTMAS DAY, 135.—*In the first Vespers as on the Feasts of Confessors not Bishops; and in the second Vespers, cix. Dixit Dominus, 2. cx. Confitebor tibi Domine, 3. cxi. Beatus vir, 5. cxxix. De profundis, 239. cxxxix. Memento Domine David, 194.

On the EPIPHANY, EASTER and WHIT-SUNDAYS, The Psalms are as on Sundays.

*On the ASCENSION of our LORD, 106—*The four first Psalms as for Sundays; but instead of the last, Psalm cxvi. Laudate Dominum omnes, 107.

*On the FEAST of CORPUS CHRISTI, 125.—*Psalm cix. Dixit Dominus, 2. cx. Confitebor, 3. cxv. Credidi propter, 167. cxxvii. Beati omnes qui, 126. cxlvii. Lauda Jerusalem, 128.

*VESPERS for the DEAD, 531—*Psalm cxiv Dillexi quoniam, 531. cxix. Ad Dominum, 533. cxx. Levavi oculos, 534. cxxix. De profundis, 536. cxxxvii. Confitebor tibi, 537. —And concludes with Psalm l. Miserere mei Deus, 589.

*At COMPLIN, or NIGHT OFFICE, 23.—*Psalm iv. Cum invocarem, 26. xxx. In te Domine, 28. xc. Qui habitat, 29. cxxxiii. Ecce nunc benedicite, 31. Luke ii. Nunc dimittis, 34. BENEDICTION, 566. Psalm cxvi. Laudate Dom. omnes Gentes, 557. Psalm lxvi. Deus Misereatur, 567. Psalm l. Miserere mei Deus, 589. Psalm xix. Exaudiat for the King, p. 597.

The Suffrages, 16, or common Commemorations of our blessed Lady, of SS. Peter and Paul, of the Patron Saint, and the Prayer for Peace, are recited after the Prayer or Prayers of the Day, in the Vespers of all Sundays, and other Days that are not Double, or within Octaves, excepting the time of Advent, and from Passion Sunday till Trinity Sunday.

● signifies New Moon ☉ Full Moon.
 ☾ First Quarter. ☿ Last Quarter.



1797. JANUARY 31 Days.

1 Sunday (*vacant*) **T**HE CIRCUMCISION of our Lord, doub of second class, *white*. Vesp of the Feast, com of S Stephen.

2 Mond. Octave of S Stephen, doub, *red*.

3 Tues. Octave of S John, doub, *white*.

4 Wedn. Octave of Holy Innocents, doub, *red*.

5 Thurs. Octave of Thomas BM. doub, *red*.

7,35

6 Frid. The EPIPHANY of our Lord, doub of first class with an Octave, *white*. Vesp of the Feast, abst. *The Indulgence ends.*

7 Sat. Of the Octave, semid, *white*, abstin.

8 SUNDAY within the Octave, semid, *white*. Vesp. of it, com of the Octave.

9 Mond. Of the Octave, semid, *white*.

10 Tues. Of the Octave, semid, *white*.

11 Wedn. Of the Octave, semid, *white*.

12 Thurs. Of the Octave, semid, *white*.

1,

13 Frid. The Octave-day, doub. *white*, abstin.

14 Sat. S Hilary B Conf, semid, *white*, abstin.

15 SUNDAY second after Epiphany. The Holy Name of Jesus, doub of second class. *white*. Vesp of the Feast, com of the Sunday, and of S Marcellus.

16 Mond. S Marcellus PM, semid, *red*.

17 Tues. S Anthony Abb Conf, doub, *white*.

18 Wedn. S Peter's Chair at Rome, great doub, *white*.

8,49 19 Thurs. S Wulfstan B of Worcester and Conf, doub, *white*.

20 Frid. SS Fabian & Sebastian MM, doub, *red*, abst.

21 Sat. S Agnes VM, doub, *red*, abstinence.

22 SUNDAY third after Epiph, semid, *green*. Vesp of the Sunday, com of S Raymund, and of S Emerantiana VM.

23 Mond. S Raymund Conf, semid, *white*.

24 Tues. S Timothy BM, semid, *red*.

25 Wedn. Conversion of S Paul great doub, *white*.

26 Thurs. S Polycarp BM, semid, *red*.

A 3

27 Frid.

- 27 Frid. S John Chrysostom B Conf Dr, doub, *white*
 1,36 abstinence.
 ● 28 Sat. S Paul first Hermit (from the 15) Conf, doub,
white, abstinence.
 29 SUNDAY fourth after Epiph. S Francis de-Sales B
 Conf, doub, *white*. Vesp of him, com of the Sun-
 day, and of S Martina.
 30 Mond. S Martina VM, semid, *red*.
 31 Tuesf. S Peter Nolasco Conf, doub, *white*.
-

FEBRUARY 28 Days.

- 1 Wedn. S Ignatius BM, semid, *red*.
 2 Thursf. Candlemas-day, doub of second class, *white*.
 Feast of devotion. Vesp of the Feast, com of SS
 Vincent and Anastasius, and of S Blasius BM. Af-
 ter Complin, *Ave Regina*.
 3 Frid. SS Vincent and Anastasius MM, (from Jan 22)
 semid, *red*, abstinence.
 D 4 Sat. S Andrew Corsini B Conf, doub, *white*, abst.
 8,7 5 SUNDAY fifth after Epiph. S Agatha VM, doub,
red. Vesp of her, com of the Sunday, and of S
 Dorothy.
 6 Mond. S Dorothy VM, simple, *red*.
 7 Tuesf. S Romuald Abbot, Conf, doub, *white*.
 8 Wedn. S John de Matha Conf, doub, *white*.
 9 Thursf. S Apollonia VM, simple, *red*.
 10 Frid. S Scholastica V, doub, *white*, abstinence.
 11,42 11 Sat. Of our Lady, *white*, abstinence.
 12 SEPTUAGESIMA SUNDAY, *purple*. Vesp of the
 Sunday.
 13 Mond. Feria, *purple*.
 14 Tuesf. S Valentine M, simple, *red*.
 15 Wedn. SS Faustinus and Jovita MM, simple, *red*.
 16 Thursf. Feria, *purple*.
 17 Frid. Feria, *purple*, abstinence.
 18 Sat. Of our Lady, *white*, abstinence.
 2,25 19 SEXAGESIMA SUNDAY, *purple*. Vesp of the
 Sunday.

20 Mond.

- 20 Mond. Feria, *purple*.
 21 Tues. Feria, *purple*.
 22 Wedn. S Peter's Chair at Antioch, great doub,
white.
 23 Thurs. Vigil of S Mathias, *purple*.
 24 Frid. S Mathias Ap, doub of second class, *red*.
 Feast of Devotion, abstinence.
 25 Sat. Of our Lady, *white*, abstinence.
 ● 26 QUINQUAG. SUNDAY, *purple*. Vesp of the
 7,32 Sunday.
 27 Mond. Feria, *purple*.
 28 Tues. Feria, *purple*.

MARCH 31 Days.

- 1 Ash-Wednesday, *purple*, fast.
 The fast of Lent to be continued till Easter on all days, but
 Sundays, and on Sundays abstinence.
 2 Thurs. S Chad B of *Litchfield*, and Conf, doub,
white.
 3 Frid. S David B Conf, and Patron of Wales (from
 the 1.) doub, *white*.
 4 Sat. S Casimire Conf, semid, *white*.
The Indulgence begins.
 5 SUNDAY first of Lent, *purple*. Vesp of the Sunday.
 5,45
 6 Mond. Feria, *purple*.
 7 Tues. S Thomas of Aquin Conf, Dr, doub, *white*.
 8 Wedn. S Felix B Conf, doub, *white*. Ember-day.
 9 Thurs. S Frances of Rome Wid, doub, *white*.
 10 Frid. Forty MM, semid, *red*. Ember-day.
 11 Sat. S John of God Conf, doub, *white*. Ember-day.
 © 12 SUNDAY second of Lent, *purple*. Vesp of S Gre-
 10,28 gory, com of the Sunday, *white*.
The Indulgence ends.
 13 Mond. S Gregory PC, Dr, (from yesterday) doub,
white.
 14 Tues. Feria, *purple*.
 15 Wedn. Feria, *purple*.
 16 Thurs. Feria, *purple*.
 17 Frid. S Patrick B Conf, and Ap of Ireland, semid,
white.

18 Sat.

- 18 Sat. Feria, *purple*.
 19 SUNDAY third of Lent, *purple*. Vesp of S Cuthbert, com of the Sunday, *white*.
 9,39 20 Mond. S Cuthbert B of Lindisfarne, and Conf, doub, *white*.
 21 Tues. S Bennet Abb Conf, doub, *white*.
 22 Wedn. S Joseph Conf, (from the 19) doub of second class, *white*.
 23 Thurs. Feria, *purple*.
 24 Frid. Feria, *purple*.
 25 Sat. ANNUNCIATION of the B Virgin, doub of second class, *white*.
 26 SUNDAY fourth of Lent, *purple*. Vesp of the Sunday.
 27 Mond. Feria, *purple*.
 10,41 28 Tues. Feria, *purple*.
 29 Wedn. Feria, *purple*.
 30 Thurs. Feria, *purple*.
 31 Frid. Feria, *purple*.

APRIL 30 Days.

- 1 Sat. Feria, *purple*.
 2 PASSION SUNDAY, *purple*. Vesp of S Richard, com of the Sunday, *white*.
 3 Mond. S Richard B of Chichester & Conf, doub, *white*.
 1,2 4 Tues. S Isidore BC, Dr, doub, *white*.
 5 Wedn. S Vincent Ferrerius Conf, doub, *white*.
 6 Thurs. S Francis of Paula Conf, (from the 2) doub, *white*.
 7 Frid. The Sorrows of the B Virgin, great doub, *white*.
 8 Sat. Feria, *purple*.
The Indulgence begins.
 9 PALM SUNDAY, *purple*. Vesp of the Sunday.
 10 Mond. Feria, *purple*.
 9,43 11 Tues. Feria, *purple*.
 12 Wedn. Feria, *purple*. In the afternoon Tenebræ.
 13 Maundy

- 13 Maundy Thursday, doub of first class, *white*. In the afternoon Tenebræ, *purple*.
- 14 Good-Friday, doub of first class, *black*. In the afternoon Tenebræ, *purple*.
- 15 Holy Saturday, doub, of first class, *white*. After Complin the *Regina Cæli*.
Here begins the Paschal Time.
- 16 EASTER SUNDAY, doub of first class, with an Octave, *white*. Vesp of the Feast.
- 17 EASTER MONDAY, doub of first class, *white*. Vesp of the Feast.
- 18 Easter Tuesday, doub of first class, *white*. Feast of Devotion. Vesp of the Feast.
- 5,39 19 Wedn. Of the Octave, semid, *white*.
- 20 Thurs. Of the Octave, semid, *white*.
- 21 Frid. Of the Octave semid, *white*, abstin.
- 22 Sat. Of the Octave, semid, *white*, abstin.
- 23 LOW SUNDAY, doub, *white*. Vesp of the Sunday, com of S Fidelis.
The Indulgence ends.
- 24 Mond. S Fidelis M, doub, *red*.
- 25 Tues. S Mark Evang, doub of second class, *red*. (Litanies, *purple*) abstinence.
- 26 Wedn. SS Cletus and Marcellinus PP MM, semid, *red*.
- 10,54 27 Thurs. S George M, doub of first class, with an Octave, (from the 23.) *red*.
- 28 Frid. S Leo PC, Dr, doub, (from the 11.) *white*, abstinence.
- 29 Sat. S Peter M, doub, *red*, abstinence.
- 30 SUNDAY second after Easter. The Octave of S George, doub, *red*. Vesp of SS Philip and James, com of S George.

MAY 31 Days.

- 1 Mond. SS Philip and James App, doub of second class, *red*. Feast of Devotion. Vesp second of App, com of S Athanasius.
- 2 Tues. S Athanasius BC, Dr, doub, *white*.
- 3 Wedn. Finding of the Cross, doub of second class, *red*. Feast of Devotion.
- 6,48 4 Thurs.

- 4 Thurs. S Monica Wid, doub, *white*.
 5 Frid. S Catherine of Siena V, doub, (alias Apr 30.)
white, abstinence.
 6 Sat. S John Evang before the Latin Gate, great
 doub, *red*, abstinence.
 7 SUNDAY third after Easter. S Stanislaus BM,
 doub, *red*. Vesp of S Michael, com of S Stanislaus,
 and of the Sunday, *white*.
 8 Mond. Apparition of S Michael, great doub, *white*.
 9 Tues. S Gregory Nazianzen BC, Dr, doub, *white*.
 © 10 Wedn. S Antoninus B Conf, semid, *white*.
 9,56
 11 Thurs. S Pius VP Conf (alias 5) doub, *white*.
 12 Frid. SS Nereus, Achilleus, &c. MM, semid, *red*,
 abstinence.
 13 Sat. S Anselm BC, Dr, (from Apr 21.) doub, *white*,
 abstinence.
 14 SUNDAY fourth after Easter, *white*. Vesp of the
 Sunday, com of S Hermengild.
 15 Mond. S Hermengild M, (from Apr 13.) semid, *red*.
 16 Tues. S Ubaldus B Conf, semid, *white*.
 17 Wedn. S Paschal Baylon Conf, doub, *white*.
 18 Thurs. S Venantius M, doub, *red*.
 11,42
 19 Frid. S Dunstan A B of Canterbury, and Conf, doub,
white, abstinence.
 20 Sat. S Bernardin Conf, semid, *white*, abstinence.
 21 SUNDAY fifth after Easter. S Peter Celestine P
 Conf, doub, *white*. Vesp of him, com of the Sun-
 day, and of SS Soter, &c. MM.
 22 Mond. SS Soter and Caius PP MM, (from Apr 22.)
 semid, *red*. Rogation-day (Litanies *purple*) abstin.
 23 Tues. Rogation-day, *purple*, (Litanies) abstinence.
 24 Wedn. Rogation-day, and Vigil of the Ascension,
white. (Litanies, *purple*) abstinence.
 25 Thurs. ASCENSION-DAY, doub of first class,
 with an Octave, *white*. Vesp of the Feast, com of
 8,34 S Augustin.
 ● 26 Frid. S Augustin *Ap of England*, B and Conf, doub
 of second class, with an Octave, *white*, abstin.
 27 Sat. S Philip Neri Conf, doub, *white*, abstin.

- 28 SUNDAY within the Octave of the Ascension, *white*.
Vesp of S Aldelm, com of the Sunday, of the Octave of the Ascension, and of S Augustin.
- 29 Mond. S Aldelm B of *Salisbury* and Conf, (from the 25) *doub, white*.
- 30 Tues. Of the Octave of the Ascension, *semid white*.
- 31 Wedn. Of the Octave, *semid, white*.

JUNE 30 Days.

- D 1 Thurs. The Octave-day of the Ascension, *doub, white*.
12,17
- 2 Frid. The Octave-day of S Augustin, *doub, white, abstinence*.
- 3 Sat. Whitfun-eve, *semid, red, fast*.
The Indulgence begins.
- 4 WHIT-SUNDAY, *doub* of first class with an Octave, *red*. Vesp of the Feast.
- 5 WHIT-MONDAY, *doub* of first class, *red*. Vesp of the Feast.
- 6 Whit-Tuesday, *doub* of first class, *red*. Feast of Devotion. Vesp of the Feast.
- 7 Wedn. Of the Octave, *semid, red*. Ember-day, *fast*.
- 8 Thurs. Of the Octave, *semid, red*.
- 11,26
- © 9 Frid. Of the Octave, *semid, red*. Ember-day, *fast*.
- 10 Sat. Of the Octave, *semid, red*. Ember-day, *fast*.
After Vespers the *Salve Regina*.
Here ends the Paschal Time.
- 11 TRININITY SUNDAY, *doub* of second class, *white*. Vesp of the same, com of S John, of the Sunday, and of SS Basilidis, &c. MM.
- 12 Mond. S John Conf, *doub, white*.
- 13 Tues. S Anthony of Padua C, *doub, white*.
- 14 Wedn. S Basil BC, Dr, *doub, white*.
- 15 Thurs. CORPUS CHRISTI, *doub* of first class, with an Octave, *white*. Vesp of the same.
- 16 Frid. Of the Octave, *semid, white, abstinence*.
- ¶ 17 Sat. Of the Octave, *semid, white, abstinence*.
- 3,12
- 18 SUNDAY within the Octave, and second after Pentecost, *white*. Vesp of S Juliana, com of the Sunday, of the Octave, and of SS Gervase, &c. MM.
19 Mond.

- 19 Mond. S Juliana V, doub, *white*.
 20 Tues. Of the Octave, semid, *white*.
 21 Wedn. Of the Octave, semid, *white*.
 22 Thurs. The Octave-day, doub, *white*.
The Indulgence ends.
 23 Frid. *Vigil*. S Barnaby Ap (from the 11.) great
 doub, *red*, abstinence.
 24 Sat. Nativ of S John Bapt, doub of first class with
 4,26 an Octave, *white*. Feast of Devotion, abstin.
 25 SUNDAY third after Pentec. S William Abb and
 Conf, doub, *white*. Vesp of him to the little Chapter,
 then of SS John and Paul, com of S William, of the
 Sunday, and of the Octave, *red*.
 26 Mond. SS John and Paul MM, doub, *red*.
 27 Tues. S Alban M (from the 22) great doub, *red*.
 28 Wedn. *Vigil*. S Leo P and Conf, semid, *white*, fast.
The Indulgence begins.
 29 Thurs. SS PETER and PAUL App, doub of first
 class, with an Octave, *red*. Vesp of them.
 30 Frid. Commemoration of S Paul, doub, *red*, abstin.

JULY 31 Days.

6,54

- 1 Sat. The Octave-day of S John, doub, *white*, abstin.
 2 SUNDAY fourth after Pentecost. The Visitation
 of the B Virgin, great doub, *white*. Vesp of it, com
 of S Norbert, of the Sunday, and of the Octave.
 3 Mond. S Norbert B and Conf (from June 6.) doub,
white.
 4 Tues. S William AB of York and Conf, (from June
 8.) doub, *white*.
 5 Wedn. Of the Octave of the App, semid, *red*.
 6 Thurs. The Octave-day, doub, *red*.
The Indulgence ends.
 7 Frid. Translation of S Thomas M, great doub, *red*,
 abstinence.
 8 Sat. S Elizabeth, Wid, semid, *white*, abstinence.
 2,7
 9 SUNDAY fifth after Pentec. *green*. Vesp of the
 Sunday, com of the Seven Brothers.
 10 Mond. Seven Brothers MM. semid, *red*.

11 Tues.

- 11 Tuesf. S Mary Magdal of Pazzi Virg, (from June 3.)
 femid, *white*.
 12 Wedn. S John Gualbert Abb and Conf, doub, *white*.
 13 Thursf. S Anacleto PM, femid, *red*.
 14 Frid. S Bonaventure B, Conf and Dr, doub, *white*,
 abstinence.
 15 Sat. S Swithin B of *Winchester* and Conf, doub, *white*,
 abstinence.
 16 SUNDAY sixth after Pentecost: Our Lady of
 Mount Carmel, great doub, *white*. Vesp of it, com
 of S Osmund, and of the Sunday.
 17 Mond. S Osmund B of *Salisbury* and Conf, doub,
white.
 18 Tuesf. S Camillus Conf, doub, *white*.
 19 Wedn. S Vincent of Paula, C. doub, *white*.
 20 Thursf. S Jerome Æmilian, C. doub, *white*.
 21 Frid. S Henry Emp and Conf (alias the 15.) femid,
white. abstinence.
 22 Sat. S Mary Magdalen, *doub*, *white*, abstinence.
 23 SUNDAY seventh after Pentec. S Apollinaris BM,
 25 doub, *red*. Vesp of him, com of the Sunday, of S
 Alexius, and of S Christina VM.
 24 Mond. *Vigil*. S Alexius Conf (alias the 17.) femid,
white.
 25 Tuesf. S James Ap, doub of second class, *red*. Feast
 of Devotion. Vesp of him, com of S Ann.
 26 Wedn. S Ann, great doub, *white*. Feast of Devotion.
 27 Thursf. S Margaret Q of Scots, Widow, (from June
 10) femid, *white*.
 28 Frid. SS Nazarius; &c. MM, femid, *red*, abstin.
 29 Sat. S Martha V, femid, *white*, abstinence.
 30 SUNDAY eighth after Pentecost, *green*. Vesp of
 S Ignatius, com of the Sunday, *white*.
 31 Mond. S Ignatius Conf, doub, *white*.

AUGUST 31 Days.

- 1 Tuesf. S Peter's Chains, great doub, *white*.
 2 Wedn. S Stephen I, PM, simple, *red*.
 3 Thursf. The finding of S Stephen the first M, femid,
red.
 4 Frid. S Dominick Conf, doub, *white*, abstin.

B

5 Sat.

- 5 Sat. Our Lady ad Nives, great doub, *white*, abstin.
 6 SUNDAY ninth after Pentecost. Transfiguration of our Lord, great doub, *white*. Vesp of it, com of S Cajetan, of the Sunday, and of S Donatus BM.
 ☉ 7 Mond. S Cajetan Conf, doub, *white*.
 5,31 8 Tuesf. SS Cviriacus, &c. MM, simple, *red*.
 9 Wedn. Vigil of S Laurence, *purple*.
 10 Thursf. S Laurence M, doub of second class, with an Octave, *red*. Feast of Devotion. Vesp of him, com of SS Tiburtius, &c. MM.
 11 Frid. Of the Octave, semid, *red*, abstinence.
 12 Sat. S Clare Virg, doub, *white*, abstinence.
The Indulgence begins.
 13 SUNDAY tenth after Pentecost, *red*. Vesp of the Sunday, com of the Octave, and of S Eusebius C.
 14 Mond. Vigil of the Assumption, *purple*, fast.
 15 Tuesf. ASSUMPTION of our Lady, doub of first class, with an Octave, *white*. Vesp of the Feast, com of S Hyacinth.
 2,53 16 Wedn. S Hyacinth, Conf, doub, *white*.
 17 Thursf. The Octave-day of S Lawrence, doub, *red*.
 18 Frid. Of the Octave of the Assumption, semid, *white*, abstinence.
 19 Sat. Of the Octave, semid, *white*, abstinence.
 20 SUNDAY eleventh after Pentec. S Joachim Father of the B Virg, great doub, *white*. Vesp of him, com of S Jane Frances, of the Sunday, and of the Octave.
 21 Mond. S Jane Frances Wid, doub, *white*.
 6,33 22 Tuesf. The Octave-day of the Assumption, doub, *white*.
The Indulgence ends.
 23 Wedn. Vigil. S Philip Benitius Conf, doub, *white*.
 24 Thursf. S Bartholomew Ap, doub of second class, *red*. Feast of Devotion. Vesp of him, com of S Lewis.
 25 Frid. S Lewis KC, semid, *white*, abstinence.
 26 Sat. S Bernard Abb and Conf, (from the 20) doub, *white*, abstinence.
 27 SUNDAY twelfth after Pentec. S Joseph Calasancius

tius Conf, doub, *white*. Vesp of him to the little Chapter, then of S Austin, com of S Joseph, of the Sunday, and of S Hermes M.

28 Mond. S Austin BC, Dr, doub, *white*.

454

D 29 Tuesf. Decollation of S John Bapt, great doub, *red*.

30 Wedn. S Rose of Lima Virg, doub, *white*.

31 Thursf. S Aidan B of Lindisfarne and Conf, doub, *white*.

SEPTEMBER 30 Days.

1 Frid. S Raymund Conf, doub, *white*, abstin.

2 Sat. S Stephen K and Conf, semid, *white*, abstin.

3 SUNDAY thirteenth after Pentecost, *green*. Vesp of the Sunday.

4 Mond. Feria, *green*.

5 Tuesf. S Lawrence Justinian B and Conf, semid, *white*.

9,7

⊙ 6 Wedn. Feria, *green*.

7 Thursf. Feria, *green*.

8 Frid. Nativity of the B Virgin, doub of second class, with an Octave, *white*. Feast of Devotion. Vesp of the Feast, com of S Gorgonius M, abstin.

9 Sat. Of the Octave, semid, *white*, abstinence.

10 SUNDAY fourteenth after Pentec. The Name of the BV Mary, great doub, *white*. Vesp of the Feast, com of S Nicholas, of the Sunday, and of SS Protus, &c. MM.

11 Mond. S Nicholas Tolentine Conf, (from yesterday) doub, *white*.

12 Tuesf. Of the Octave, semid, *white*.

⊙ 13 Wedn. Of the Octave, semid, *white*.

11,50

14 Thursf. Exaltation of the Cross, great doub, *red*.

15 Frid. The Octave-day of our Lady, doub, *white*, abstinence.

16 Sat. SS Cornelius, &c. MM, semid, *red*, abstin.

17 SUNDAY fifteenth after Pentec. The Stigmas of S Francis, doub, *white*. Vesp of him to the little Chapter, then of S Joseph, com of S Francis, and of the Sunday.

- 18 Mond. S Joseph of Cupertino Conf, doub, *white*.
 19 Tues. SS Januarius, &c. MM, doub, *red*.
 20 Wedn. SS Eustachius, &c. MM, doub, *red*. Em-
 2,51 ber-day, fast.
 21 Thurs. S Matthew Ap and Evang, doub of second
 class, *red*. Feast of Devotion. Vesp of him, com
 of S Thomas, and of SS Mauritius, &c. MM.
 22 Frid. S Thomas of Villanova B and Conf, femid,
white. Ember-day, fast.
 23 Sat. S Linus PM, femid, *red*. Ember-day, fast.
The Indulgence begins.
 24 SUNDAY sixteenth after Pentecost. Our Lady of
 Mercy, great doub, *white*. Vesp of the Feast, com
 of the Sunday.
 25 Mond. Feria, *green*.
 26 Tues. SS Cyprian and Justina MM, simple, *red*.
 D 27 Wedn. SS Cosmas and Damian MM, femid, *red*.
 9,31
 28 Thurs. S Wenceslaus M, femid, *red*.
 29 Frid. S Michael Arch, doub of second class, *white*.
 Feast of Devotion. Vesp of the Feast, com of S Je-
 rome, abstinence.
 30 Sat. S Jerome Conf and Dr, doub, *white*, abstin.

OCTOBER 31 Days.

- 1 SUNDAY seventeenth after Pentecost, The Ro-
 sary of the B Virg, great doub, *white*. Vesp of the
 Feast, com of our Guardian Angels, and of the
 Sunday.
The Indulgence ends.
 2 Mond. Our Guardian Angels, doub, *white*.
 3 Tues. S Thomas B of Hereford and Conf, doub,
white.
 4 Wedn. S Francis Conf, doub, *white*.
 © 5 Thurs. SS Placidus, &c. MM, simple, *red*.
 12,23
 6 Frid. S Bruno Conf, doub, *white*, abstinence.
 7 Sat. Of our Lady, *white*, abstinence.
 8 SUNDAY eighteenth after Pentecost. S Bridget
 Wid, doub, *white*. Vesp of her com of the Sun-
 day, and of SS Dennis, &c. MM.

9 Mond.

- 9 Mond. SS Dennis, &c. MM, semid, *red*.
 10 Tues. S Paulinus AB of York and Conf, doub, *white*.
 11 Wedn. S Francis Borgia C, semid, *white*.
 12 Thurs. S Wilfrid AB of York and Conf, doub,
 7,31 *white*.
 C 13 Frid. S Edward K and Conf, doub of second class,
 with an Octave, *white*, abstinence.
 14 Sat. S Callistus PM, semid, *red*, abstinence.
 15 SUNDAY nineteenth after Pentecost. S Teresa
 Virg, doub, *white*. Vesp of her, com of the Sun-
 day, and of the Octave.
 16 Mond. Of the Octave, semid, *white*.
 17 Tues. S Hedwidge Wid, semid, *white*.
 18 Wedn. S Luke Evang, doub of second class, *red*.
 19 Thurs. S Peter of Alcantara Conf, doub, *white*.
 1,19
 ● 20 Frid. The Octave-day of S Edward, doub, *white*,
 abstinence.
 21 Sat. SS Ursula, &c. VV MM, great doub, *red*,
 abstinence.
 22 SUNDAY twentieth after Pentecost. S John Can-
 tius Conf, doub, *white*. Vesp of him, com of the
 Sunday.
 23 Mond. Feria, *green*.
 24 Tues. Feria, *green*.
 25 Wedn. S John of Beverley AB of York and Conf,
 doub, *white*.
 26 Thurs. S Evaristus PM, simple, *red*.
 D 27 Frid. Vigil of the App, *purple*, abstinence.
 5,7
 28 Sat. SS Simon and Jude App, doub of second class,
red. Feast of Devotion, abstinence.
The Indulgence begins.
 29 SUNDAY twenty-first after Pentecost. S Bede
 Conf, doub, *white*. Vesp of him, com of the Sun-
 day.
 30 Mond. Feria, *green*.
 31 Tues. Vigil of All Saints, *purple*, fast.

NOVEMBER 30 Days.

- 1 Wed. ALL SAINTS, doub of first class, with an Octave, *white*. After Vesp of the Feast are the Vesp for the Dead, *black*.
- 2 Thurs. All Souls, *black*.
- 3 Frid. S Winefride VM, doub, *red*, abstinence.
- ④ 4 Sat. S Charles B and Conf, doub, *white*, abstin.
- 2,5 5 SUNDAY twenty-second after Pentecost, *white*. Vesp of it, com of the Octave.
- 6 Mond. Of the Octave, semid, *white*.
- 7 Tues. Of the Octave, semid, *white*.
- 8 Wedn. The Octave day, doub, *white*.
The Indulgence ends.
- 9 Thurs. The Dedication of S John Lateran's, doub, *white*.
- 10 Frid. S Andrew Avelline Conf, semid, *white*, abst.
- ① 11 Sat. S Martin B and Conf, doub, *white*, abstin.
- 2,38 12 SUNDAY twenty-third after Pentecost, *green*. Vesp of it, com of S Didacus.
- 13 Mond. S Didacus Conf, semid, *white*.
- 14 Tues. S Erconwald B of London & Conf, doub, *white*.
- 15 Wedn. S Gertrude Virg, doub, *white*.
- 16 Thurs. S Edmund AB of Canterbury and Conf, doub, *white*.
- 17 Frid. S Hugh B of Lincoln and Conf, doub, *white*, abstinence.
- 18 Sat. The Dedication of the Churches of SS Peter & Paul, doub, *white*, abstinence.
- 2,34 19 SUNDAY twenty-fourth after Pentecost (the sixth after Epiph.) S Elizabeth Wid, doub, *white*. Vesp of S Edmund, com of S Elizabeth, and of the Sunday, *red*.
- 20 Mond. S Edmund KM, great doub, *red*.
- 21 Tues. The Presentation of the B Virg, great doub, *white*.
- 22 Wedn. S Cecily Virg and M, doub, *red*.
- 23 Thurs. S Clement PM, semid, *red*.
- 24 Frid. S John of the Cross Conf, doub, *white*, abstinence.
- 25 Sat. S Catherine VM, doub, *red*, abstinence.

D 26 SUN-

- D 26 SUNDAY twenty-fifth and last after Pentecost. S
 2,9 Felix Conf, doub, *white*. Vesp of him, com of the
 Sunday, and of S Gregory.
 27 Mond. S Gregory Thaumaturgus B and Conf,
 (alias the 17) semid, *white*.
 28 Tues. S Martin PM, (from the 12) semid, *red*.
 29 Wedn. Vigil of S Andrew Ap, *purple*.
 30 Thurs. S Andrew Ap, doub of second class, *red*.
 Feast of Devotion. Vesp of him.

DECEMBER 31 Days.

- 1 Frid. Feria, *green*, abstinence.
 2 Sat. S Bibiana VM, semid, *red*, abstin.
 3 SUNDAY first of Advent, *purple*. Vesp of S Peter
 Chrysologus, com of the Sunday, and of S Barbara
 4,26 VM, *white*.
 ② 4 Mond. S Peter Chrysologus B Conf and Dr, doub,
white.
 5 Tues. S Birinus B of *Dorchester* and Conf, doub, *wh*.
 6 Wedn. S Nicholas B and Conf, doub, *white*, fast.
 7 Thurs. S Ambrose BC and Dr, doub, *white*.
 8 Frid. The Conception of the B Virg, doub of se-
 cond class, with an Octave, *white*. Feast of great
 Devotion. Vesp of the Feast, com of S Francis,
 and of Advent, fast.
 9 Sat. S Francis Xavierius Conf, (from the 3) doub,
white, abstinence.
 ④ 10 SUNDAY second of Advent, *purple*. Vesp of it,
 10,11 com of S Damascus, and of the Octave.
 11 Mond. S Damascus P and Conf, semid, *white*.
 12 Tues. Of the Octave, semid, *white*.
 13 Wedn. S Lucy VM, doub, *red*, fast.
 14 Thurs. Of the Octave, semid, *white*.
 15 Frid. The Octave-day, doub, *white*, fast.
 16 Sat. S Eusebius BM, semid, *red*, abstinence.
 17 SUNDAY third of Advent, *purple*. Vesp of it, the
 6,39 Antiph. *O sapientia*.
 ● 18 Mond. Feria, *purple*. *O Adonai*.
 19 Tues. Feria, *purple*. *O radix*.
 20 Wedn. Ember-day, fast, and Vigil of S Thomas,
purple. *O clavis*.

- 21 Thurs. S Thomas Ap, doub of second class, *red*.
Feast of Devotion. Vesp of him, com of Advent,
O Oriens.
- 22 Frid. Ember-day, *purple*, fast. *O Rex*.
- 23 Sat. Ember-day, *purple*, fast. *O Emmanule*.
- 24 SUNDAY fourth of Advent, and Christmas-eve,
purple. Vesp the first of Christmas-day, *white*.
The Indulgence begins.
- 25 Mond. CHRISTMAS-DAY, doub of first class,
10,46 with an Octave, *white*. In Vesp com of S Stephen.
- 26 Tues. S Stephen Proto M, doub of second class,
D with an Octave, *red*. Feast of Devotion. The Psalms
at Vesp on this and the three following Festivals,
are the same as on Christmas-day, then from the
little Chapter of S Stephen, com of S John, and of
Christmas.
- 27 Wedn. S John Evang, doub of second class,
with an Octave, *white*. Feast of Devotion. In
Vesp com of Holy Innocents, of Christmas, and of
S Stephen.
- 28 Thurs. Holy Innocents, doub of second class, with
an Octave, *purple*. Feast of Devotion. Vesp from
the little Chapter of S Thomas M, com of Holy
Innocents, and of Christmas, *red*.
- 29 Frid. S Thomas of Canterbury B and M, doub of
first class, with an Octave, (as Patron of the English
Clergy) *red*. Feast of great Devotion. In Vesp
com of Christmas, abstinence.
- 30 Sat. Of the Octave of Christmas, semid, *white*,
abstinence.
- 31 SUNDAY within the Octave: S Silvester P and
Conf, doub, *white*. Vesp the first of the Circum-
cision.

11 AP 66

LAUS DEO SEMPER.

The following year 1798—The Dominical Letter will be
G.—The Epact 12.—Easter Sunday April 8.

A

NEW YEAR'S GIFT,

FOR THE YEAR M,DCC,XCVII.



Seek ye therefore first the kingdom of God and his justice, and all these things shall be added unto you.——Mat. c. 6. v. 33.

WE know that the number of the elect is exceedingly small compared with that of the reprobate. This terrifying truth is manifested from those repeated declarations of Jesus Christ: Mat. c. 20. v. 16. and c. 22. v. 14. *Many are called but few are chosen;* as likewise from what he says in the same Gospel, c. 7. v. 13, 14. *Enter ye in at the narrow gate: for wide is the gate and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate and strait is the way that leadeth to life, and few there are that find it!* Yet every rational christian is desirous of future happiness, and uses some endeavours to obtain it: But the misfortune is, that all christians are not sufficiently earnest in their wilhes and endeavours: they are indeed desirous of purchasing the precious pearl mentioned in the Gospel Mat. c. 13. but they will not pay the price of it: they will not, like the wise mer-

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chant whom we there read of *sell all that they have, in order to purchase it*: they seek the kingdom of God and his justice: but they do not seek them *in the first place*: they either prefer to them, or put in competition with them the conveniences of this life: not trusting sufficiently to Divine Providence, which regards our present as well as future well-being: nor believing that whilst we fulfil the divine injunction, *all these things* namely whatever is necessary for our present well-being, *shall be added unto us*.

Let us endeavour to impress upon our minds a more adequate idea of the infinite importance of this kingdom of God and his justice, which our heavenly Master commands us to seek in the first place; in order that we may use the proper means to find the same. And let us see what grounds there are for relying on his executing of his gracious promise with regard to the necessities of this life, whilst we are thus chiefly intent on providing for the life to come.

The first lesson of morality which was impressed upon our infant minds, was this, viz: that we were made to serve God here, and to be happy with him hereafter. To seek then this kingdom of God's eternal beatitude by the observance of his justice, during this our mortal course, is the end of our creation; the final cause which moved the Almighty to draw us out of nothing, and to bestow upon us this noble being which he has made

made a *little inferior to the Angels*, Pl. 8. This then is intrinsically the most important of all concerns, compared with which, whatever relates to the welfare and preservation of our lives, or even of the whole universe, dwindles away to a mere nothing. This is the *one thing necessary*, which our Saviour so emphatically speaks of in the Gospel of St. Luke c. 10. In fact it is not necessary, that we should accumulate wealth, or that we should gain the esteem and applause of our fellow-creatures: but it is necessary that we should avoid the pool of fire and brimstone, which is the second death: it is necessary that we should escape the eternal confusion, which shall overwhelm sinners at the last day. This would be an evil to which our hearts neither must, nor can be reconciled. "If thou hast a reasonable mind within thee" says S. Ambrose, "know and be convinced that of all necessary things, the most necessary is to save thy own soul."

In the next place in order to stimulate our efforts in seeking the kingdom of God and his justice, let us reflect that this is the only pursuit, in which we are sure of being successful if we will, and the only advantage which nothing can deprive us of, without our free consent. In the world our most assiduous services in courting its applause are often paid with contempt and obloquy. How often do we find ourselves blamed and censured for the very measures by which we

had expected to gain general approbation ! But supposing ourselves to have succeeded in these pursuits : supposing ourselves to have attained to the very pinnacle of human prosperity : O how insecure is the tenure by which we hold the advantages ! How easily, without any fault of ours, may we be cast down to the very depth of human misery and contempt ? It is not necessary to call to our minds remote histories of such reverses of fortune ; we meet with instances of them in the present day, at every step we take, which at once call for our compassion and benevolence in their behalf, and for our serious reflection in our own. Yes we have seen in these days of wrath, the most dignified personages of the earth, to whose power and pleasures the whole universe appeared to be tributary, cast down from their thrones, pining in dungeons, and bleeding upon scaffolds ! Who can behold such scenes as these without being disgusted with such insecure and treacherous prosperity ? without exclaiming with the wisest of men, *Vanity of vanities and all is vanity* except as the devout author of the Following of Christ adds, “ to love God and to serve him alone.” The truth is, only the kingdom of God’s eternal beatitude can never be overturned ; only the treasures of his justice within ourselves, the injustice of men cannot deprive us of.

But the circumstance which chiefly calls for our attention with respect to the kingdom

dom of God, and the merits of a virtuous life, are the eternal duration of the same. O cast your eyes upon the immense ocean of eternity. Survey, if you can, its length and its breadth, fathom, if you can, its depth; or rather satisfy yourselves that this ocean is every way immensurable and infinite. Behold how this is an existence of inconceivable delight to some souls, and of unutterable woe to others. This moment, you stand on the brink of this vast ocean, the next, you must be launched into it, as so many millions of your fellow-creatures have been before you: and can you for the sake of gratifying your perverse will at the present moment forfeit all the joys and incur all the miseries of an endless duration? Yes it is strictly just to consider the whole course of our mortal life but as a single moment, when we are contemplating eternity, because a hundred or even a thousand years become a mere point in that comparison, and bear no more proportion with eternity than a single instant does. In this point of view it is of no sort of consequence whether the time of our probation here be of long or of short duration. We all believe the eternal duration of a future state. Natural no less than revealed religion convinces us that these souls of ours shall survive the grave and exist for ever. We know we must soon, very soon experience this awful change: and launch into this interminable existence: yet

the greater part of christians think no more of this impending event, than if it did not in the least concern them. They provide for the few uncertain years, which they expect to live here upon earth, but they make no provision for their future existence during a never-ending eternity: regardless of the advice of our Redeemer who charitably advises us all: saying *Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.* S. Luke c. 16. v. 9. How soon shall these find themselves in that situation which is described in holy writ. *All the foolish of heart were troubled: They have slept their sleep: and all the men of riches have found nothing in their hands.* Ps. 75.

But are we then, it may be asked, so to attend to the business of the next world, as to neglect the concerns and duties of this? Are we to omit the usual means of providing for ourselves, and for those who are dependant upon us, under an idea that Providence will succour us in an extraordinary manner? No: our Saviour does not inculcate such doctrine as this in the passage of S. Matthew, from which the text is taken, or in any other part of his Gospel. He forbids us indeed to *serve* the world, when he tells us, as we there read, that *no man can serve two Masters,* c. 6. v. 24. but he does not forbid us to make use of it. On the contrary his Apostle expressly tells us, that we
are

are to use the world, yet so as tho' we used it not; 1 Cor. c. 7. 31. It is even by the ordinary actions of life, and the duties of our respective stations when sanctified by a right intention, when performed in God and for God, that we are principally to advance ourselves in his holy service, and to work out our salvation. In a word, it is anxiety and solicitude for the things of the earth that Christ proscribes, requiring our minds to be ever intent upon seeking this kingdom of God and his justice; and in the mean time, depending upon his Providence for whatever is necessary for our temporal well-being.

Upon what grounds this confidence ought to rest is a point every way deserving of our attention.

In the first place then, it is certain that anxiety and solicitude, whilst they are prejudicial to our eternal concerns, little or nothing advance our temporal interest. The affairs of this world proceed according to stated laws and the order of Providence. With a moderate care, and a perfect submission to the will of Heaven, we may, in general, provide for the necessities of life as effectually as if our whole souls were wrapped up in this single study. This seems to be the argument of our heavenly teacher in the passage before us, where warning us against solicitude, he says, *Which of you by taking thought can add to his stature one cubit?* v. 27.

But

But in the next place and above all, it behoves us to consider that the great disposer of all events, has in the present passage and in innumerable other parts of holy writ, pledged his never-failing word to provide for the temporal well-being of those, who are chiefly intent on securing their eternal welfare.

Hear what our Divine Master says to us in the above quoted chapter, v. 26, 28, 30. *Behold the birds of the air, for they neither sow nor do they reap, nor gather into barns: yet your heavenly Father feedeth them: are not you of much more value than they? Consider the lilies of the field how they grow, they labour not, neither do they spin,—Now if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven: how much more you: O ye of little faith? How many striking instances of this Providence of God, exerted in the most extraordinary and miraculous manner, where the occasion has required it, do we not meet with in various passages of holy scripture, in favour of those who have been diligent in his service, and faithful in executing his commands? The Israelites in leaving the land of Egypt by the command of God, had nothing but the prospect of certain destruction before their eyes in attempting to execute the same, from their enemies who pursued them, from the sea that was before them, and from the want*

of all the necessaries of life. in that uninhabited desert, in which they dwelt during forty years: yet when was the providence of God wanting to them, whilst they put their trust in him and executed his high commands? *The sea saw and fled, the Jordan was turned backwards.* Ps. 113. Their various enemies were miraculously defeated. The clouds afforded them food, the dry rocks water. When the servants of God are commissioned to announce and to execute his will, no human power is able to injure or withstand them. The laws of nature are inverted in order to afford them a sufficient support: Elias is fed by the birds of the air, and Daniel in the lion's den at Babylon, receives a reaper's mess from the hand of Habacuc, who is conveyed by an Angel to him from Judea for this purpose. On two different occasions we behold our Blessed Saviour working the most splendid miracles in order to satisfy the corporal necessities of those who made it their chief concern to seek the kingdom of God and his justice, by listening to the lessons of him the Eternal Truth. If it be said that these instances of God's peculiar providence are of ancient date, we may look to what has happened in our own days, and under our own eyes. For what else is it, but a peculiar and astonishing display of God's paternal providence in behalf of those,

those, whose principal care has been to preserve inviolable their fidelity to him, which has inspired our countrymen with such unexampled humanity and benevolence in their regard? They were consigned to the lingering destruction of nakedness and famine, but the promise of Christ has been visibly fulfilled in their favour.

The conclusions that we are to draw from all that has been hitherto said, are, in the first place, *to root out the thorns of the cares, and riches, and pleasures of this life, which choke the seed of the word of God, and prevent it from yielding fruit, as it is expressed in S. Luke c. 3. v. 14.* Let our hearts be intent upon providing for eternity, and seeking the kingdom of God and his justice, casting all our care upon him, because he hath care of us. *1 Pet. c. 5. v. 7.* In the next place, if to secure these, that is to say, if to preserve the purity of our faith, or of our morality, it should be necessary to expose ourselves or families to the danger of great losses, want, persecution, or of death itself, then let us apply to ourselves the precept of our Divine Master, *Be not solicitous saying what shall we eat or what shall we drink, or wherewith shall we be clothed? for after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Mat. c. 7. v. 31, 32.* Yes, whilst we are principally attentive to the securing our eternal happiness,

ness, and whilst we place our whole confidence in his power and mercy, he who holds in his hands all human events, will not be unmindful of our present welfare: he will repay us, either in the same kind, for all that we lose in his service; or, in a superior and more excellent way, by endowing us with patience, resignation and joyful hope: by rendering us more contented and happy in sacrificing our worldly advantages to him, than ever we could have been in the enjoyment of them, and by filling our souls with a lively expectation, that so an entrance shall be ministered to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The grace of our Lord Jesus Christ be with you. *Amen.*

✝ JOHN CENTURIEN.

11 AP 66

to the prosperity of the ~~fruits~~ of the earth, we exhort all
people to join their prayers with those we have ordered for
that purpose.

Bath, Jan. 26, 1796.

✠ CAROLUS RAMATEN. V. A.



Plenary

Conditions of the I, III, VI, and VII, are,

1. To confess their sins with a sincere repentance to a priest approved by the bishop.
2. Devoutly and worthily to receive the holy communion.
3. To visit some chapel or oratory, where Mass is celebrated, and there offer up their prayers for the peace and welfare of God's church.
4. That they be in a disposition, if their circumstances will allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechisms or sermons; or to visit and comfort the sick, and such as are near their end, if they have the opportunity.

Note. It is not required, for the gaining these indulgences,

ces, that these works of mercy, corporal or spiritual, or the assisting at catechism or sermons, be done on the same day with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when opportunity shall offer.

Conditions of II, IV, and VIII, are,

1. To confess their sins with a sincere repentance to a priest approved by the bishop.
2. Devoutly and worthily to receive the holy communion.
3. If their condition will allow it, to give some alms to the poor, either on the eve, or on the day of their communion.
4. On the day of their communion to offer up some prayers to God, for the whole state of the Catholic Church throughout the world. For the bringing all straying souls to the fold of Christ. For the general peace of Christendom, and for the blessing of God upon this nation.

V. To the indulgences formerly granted, his late holiness Pope Clement XIV. was pleased to add a new one in favour of all the faithful living in the English missions who being truly penitent, and having confessed their sins, shall worthily receive the holy communion on the feast of St. Peter and St. Paul, June 29, or on any day within the octave, and shall for some space of time pray to God with a sincere heart, for the conversion of infidels and heretics, and for the free propagation of the holy faith.

London, October 23, 1789.

“ There is not any part of the doctrine of the Catholic Church, that is more grossly misrepresented by our adversaries than this of Indulgences; for the generality of Protestants imagine, that an indulgence is a leave to commit sin, or, at least, that it is a pardon for sins to come; whereas indeed it is no such thing. There is no power in heaven or earth that can give leave to commit sin; and consequently there is no giving pardon before-hand, for sins to come. All this is far from the belief and practice of the Catholic Church. By an indulgence therefore we mean no more than a releasing to true penitents the debt of temporal punishment, which remained due to their sins, after the sins themselves, as to the guilt and eternal punishment, had been already remitted by the sacrament of penance, or by perfect contrition.”—*See Bishop Challoner's Catholic Christian instructed, page 113, on Indulgences and Jubilees.*

Extract of a Letter from the Rev. Dr. Moylan, the Catholic Bishop of Cork. Dated May 28, 1792.

THE decree of the council of Trent relative to clandestine marriages has been received in all the dioceses of of this kingdom, except the Archbishopric of Dublin, the Bishoprics of Kildare, Ferns, Ossory, Meath, and in the Wardenship of Galway.—In our province of Munster it was promulgated with the necessary forms in every parish, the end of the year 1775, and from that period has had the force of law, and considered as binding on our people, and as a rule of conduct for our clergy.—It does not extend to the marriages of Protestants, nor to the marriage of a Roman Catholic to a Protestant, as the decision of Benedict XIV. on the marriages in Holland has been adopted, and confirmed by the answer of the Sacred Congregation to a consultation made on that head by our late Metropolitan, the most Rev. Dr. Butler of pious memory.

By a decree of Pius VI. 29th of March 1778, the holidays of obligation were reduced in the same manner as they were in England in the foregoing year, excepting the Feasts of St. Patrick, and the Nativity of St. John Baptist, which remain of obligation. Vigils and Fasting Days throughout the year the same as in England, except the Eve of St. John Baptist, which is still kept.

CHAPELS.

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* **ST. GEORGE'S CHAPEL, LONDON ROAD,
ST. GEORGE'S FIELDS.**

There is not any establishment in this country which is more deserving of the attention and charitable support of the Catholic public than this, whether we consider, on one hand, the number of the congregation belonging to it, consisting of several thousand souls, their almost universal poverty and misery, which require constant pecuniary no less than spiritual assistance from the pastors, the numerous hospitals and prisons in this quarter of the metropolis, the proportion of which exceeds that in every other part of the kingdom; and if, on the other hand, we view the assiduity,

duity, piety and zeal with which this quarter of the Lord's vineyard is cultivated by the three worthy Clergymen, who are entrusted by the Bishop with the care of the same.— Yet, alas! there is not any religious establishment of this nature, which labours under greater difficulties, or comparatively meets with less support than the one in question, being still encumbered with a heavy debt arising from the original building, besides an expensive annual ground-rent, which unfortunate circumstances have hitherto prevented the possibility of reducing. In the mean time, the precarious subscription produced by letting the places in the chapel is totally inadequate to the ordinary expences of the same, and to the frugal support of the aforesaid laborious Clergymen.

Sardinian Chapel, Duke-street, Lincoln's-inn-fields.

* *St. Patrick's Chapel*, Sutton-street, Soho-square.

* *French Chapel*, Dudley-court, Denmark-street, Soho-square.—Catechisms and sermons are in that language.—Conferences are held on Tuesdays and Fridays at three o'clock in the afternoon.

* *Bavarian Chapel*, Warwick-street, Golden-square.

* *No. 38, York-street*, Queen-square, Westminster.

Portuguese Chapel, South-street, South-Audley-street, Grosvenor-square.

Spanish Chapel, Spanish-place, Manchester-square.

* *Ham-Lane*, near Stratford, Essex.

* *Salisbury-Lane*, Rotherhithe.

* *Clark's-Buildings*, Greenwich, Kent.

Bornham-House Academy, Carshalton, near Croydon, Surry.

* *Vine-Yard*, Richmond, Surry.

Shrewsbury-House, Isleworth, Middlesex.

Hammer-smith.

Brook-Green, near Hammer-smith.

* *In the Grove*, Hampstead-Road.

* *Paradise-Row*, Brompton, Kent.

* *Near the Hope*, Frogmore-Road, Windsor.

* *St. Peter-Street* Winchester, Hants.

* *Middle-Street*, Gosport, ditto.

At Cowes and Newport in the Isle of Wight.

*Sketches of the Act passed in favor of Roman Catholics
natural born subjects of his Majesty.*

BY an Act 31st Geo. III. 1791, chap. 32. Clause 1. Roman Catholics claiming benefit of this act are obliged to make declaration and take the oath appointed by it in open court, between the hours of nine in the morning and two in the afternoon, at Westminster, in his Majesty's Court of Chancery, King's Bench, Common Pleas, Exchequer, or in any court of general or quarter session of or for the county, city, or place where such person resides; which declaration and oath must be subscribed with their proper name, occupation and residence, the register and certificate of which will be a small expence according to the court it is made in.

Clause 4. No one having taken the oath appointed by said Act is prosecutable for being a Papist, or reputed Papist—for bearing or saying Mass—for being priest or deacon, or entering or belonging to any ecclesiastical order or community of the church of Rome, or for being present at or performing or observing any rite, ceremony, practice, or observance of the Popish religion, or maintaining or assisting others therein.

Clause 5. obliges to certify to the Clerk of the Peace for the county, city or place, the place of congregation or assembly for religious worship.

Clause 6. provides that the doors, during religious assembly, shall neither be locked, barred, or bolted, on pain of every one present forfeiting the benefits of this Act, notwithstanding their having made the declaration and taken the said oath required.

Clause 11. That no benefit shall extend to any Roman Catholic ecclesiastic permitted by this Act, who shall officiate in any place of congregation or assembly for religious worship with a steeple or bell, or at any funeral in any church or church yard, or who shall exercise any of the rites or ceremonies of his religion, or wear the habit of his order, **SAVE** within some place of congregation or assembly for religious worship permitted by this Act.

Clause 13. provides that ecclesiastics or other persons having made the declaration and taken the oath by this Act appointed, may teach and instruct youth as tutor, school-master, &c.

Clause 16. No school so be opened till it is first registered by the Clerk of the Peace, &c.

By an Act, 11 June 1794, an. 34, G. 3. passed to prevent delays in elections of members to serve in Parliament, it is provided that, after passing the said Act, when a poll is demanded, the returning officer shall, at the instance and expense of the candidate, in writing under his or their hands, three days at least prior to the election, provide a proper place, or booth, and retain, nominate and appoint two or more persons to administer the oath or oaths of allegiance, supremacy, declaration of fidelity, the oath of abjuration, and the declaration and affirmation, &c. &c.

By this insertion Roman Catholics will be enabled to discern the liberal and generous Candidate who wishes not to continue the use of these OATHS,—and it is meant to caution them against WHAT THEY CANNOT TAKE WITHOUT RENOUNCING THE COMMUNION OF THE ROMAN CATHOLIC CHURCH;—when ever the Candidate desires these oaths to be presented *he must* comply with what this Act requires.

The Form of an Application to register, and obtain a Certificate for a Roman Catholic Chapel to be opened as the Law directs.

THESE are to certify to his Majesty's Justices of the Peace for the _____ that there is a Roman Catholic Chapel in _____ Street, in the Parish of _____ in the _____

And I do hereby require you to record the same at the present { General } Sessions of the Peace for the said _____

_____ agreeable to the Act of Parliament made in the thirty-first Year of the Reign of his present Majesty King George the Third, intituled, "An Act to relieve upon conditions, and under restrictions, the persons therein described, from certain penalties and disabilities to which Papists, or persons professing the Popish religion, are by law subject." Witness my hand this _____ day of _____ 1799

N. N. Clerk.
Minister of the said chapel.

To N. N. Esq.
Clerk of the Peace for
the county of N.

* The same kind of Application will do to register a School

Education

Education and Board for young Gentlemen.

St. EDMUND'S College, Old-Hall-Green, near Puckeridge, *Hartfordshire*. The Rev. GREGORY STAPLETON, President.

—1. Young gentlemen are admitted from 7 to 12 years of age.—2. Each scholar pays 2 guineas entrance.—The regular annual pension is 32 guineas.—Students in Rhetoric, Philosophy and Divinity pay 35 guineas per annum.—Children who are too young for any of the regular classes are placed in a preparatory school to learn to spell, read and write : and, as long as they remain in it, only 30 guineas are charged for them.—The pension is always advanced in half-yearly payment.—Should any part of the money advanced be due to the scholar on quitting, it will be reimbursed.—3. Every scholar brings with him one suit of clothes for Sundays, and two suits for common wear, eight shirts, eight pair of stockings and four pair of shoes.—4. On the above terms, young gentlemen are taught the English, French, Latin and Greek languages : Writing, Arithmetic and Book-keeping ; History, Geography and Mathematics ; Poetry, Rhetoric, Philosophy and Divinity.—They are provided with board, fire, candle, washing, school-books, pen, ink and paper. Each of them has a bed to himself, and clean linen twice a week.—5. Drawing, Music, Dancing, Fencing and the Manual exercise may be learned during the hours of recreation, but must be paid for apart, as well as medicines, attendance of physicians and surgeons, and other extraordinaries not mentioned in Article 4.—6. It is customary to allow each of the students in the higher classes two shillings, and the others one shilling per month pocket money, which is charged to account. They are not permitted to receive any money without the President's knowledge.—7. Nothing above the usual pension is charged for those who remain in the College during the vacation, which begins on the 24th of June, and ends on the 24th of July ; nor is any deduction made for absence on that, or any other occasion.—Should any scholar go home and not return to the College, his pension will be charged to the day on which notice shall be given to the President of his having quitted ; as his place must be kept vacant, till such notice is received.—Parents who wish to

place

place their children at this College are requested to give previous notice to the President, who will inform them, if they can be received.—Terms for Drawing 4l. 4s.—Dancing and Fencing 3l. 3s.—Manual exercise 2l. 12s. 6d.—Harpichord and Clarinet 6l. 6s.—Agent for the College, Mr. Horrabin, No. 4, Castle-street, Holborn, London.

STONYHURST College, near Blackburn, Lancashire.—The Rev. Mr. STONE, President.—1. The annual pension of this establishment is 40 guineas; but for children under twelve years of age, only 37 guineas will be required. Those scholars, who continue their education through the higher classes of Rhetoric and Philosophy, shall, on account of extraordinary expences and some particular indulgences allowed them, pay 45 guineas per annum. The pension is to be paid half-yearly in advance. A deduction of eight guineas per annum will be allowed to those parents, who, living in the vicinity, may chuse to charge themselves with the detail of clothing their children. The college will furnish washing; but will not keep *particular accounts* of clothing. The use of silk is not permitted.—2. In lieu of bed-linen, table-service, school-books, and other articles usually required on entering establishments of this kind, each scholar shall pay two guineas entrance-money.—3. The Sunday or holyday dress is uniform, and consists of a plain coat of superfine blue cloth, with yellow buttons, red cloth or kerseymere waistcoats. Every scholar shall bring with him this uniform dress, besides a suit for daily wear, six shirts, six handkerchiefs, six pair of stockings, and three pair of shoes. Any deficiency in the above will be charged to the parents.—4. On the above terms the scholars are furnished with clothes, linen, washing, lodging, board, fire, candle, table, school-books, pen, ink, paper, amusements, implements for play, and school-rewards; so that nothing will remain to the charge of the parents, but medical attendance and medicines, postage, and such extra lessons of drawing, dancing, music, &c. which they may chuse to order for their children.—5. The scholars are taught Latin, Greek, and all the branches of classical education, sacred and profane History; Geography, Arithmetic; and when sufficiently advanced, Algebra and Geometry, with all the other parts of the Mathematics, in the respective classes. Particular care is taken that they learn to read well, and write a good hand; and that they speak and write French
with

with accuracy. Four times a year the scholars are called to a public examination of what they have been taught. Those, who have made extraordinary progress, are honoured and rewarded. The idle, for punishment, are confined in the vacation to certain extraordinary hours of study during play-time, in order to repair what they have neglected to learn in schools; and therefore, if they are found defective in the last and most important examen of the year, before the long vacation, parents will be requested not to call them home at that time.—6. The age of admission is from eight to fourteen. When children are too young, or not sufficiently advanced to begin a regular course of classical education, they are placed in an elementary class, attended by particular masters, who teach them to spell, read and write.—7. If the children sent to this college have been before at any other house of education, an attestation of their morals and docility is required.—8. The greatest care is taken to instruct the children in the duties of RELIGION and MORALITY; and they are constantly under the eye of one or more of the directors, who see that those duties are practised, and that the rules of civility are not violated.—9. Cleanliness and exercise, and every thing, which contributes to health, are attended to with particular care.—10. All the pensioners dine and sup with their masters, and have the same table, which they have. No distinctions are allowed in diet or clothing.—11. As long experience has convinced the directors, that a profusion of pocket-money is very prejudicial, not only to good order, but even to study and application; they therefore request, that parents will not be forward in indulging their children in more than a guinea at most per annum, for this purpose; and this must indispensably be placed in the hands of one of their masters for their occasional little wants.—12. No allowance is made for absence during the vacation, which begins on the 15th of AUGUST, and ends on the 15th of SEPTEMBER. To these terms the parents are desired to be particularly attentive, in case they chuse to call their children home, as the absence of a few weeks at the opening of schools, is seldom repaired without very great difficulty. Absence from schools at no other time will be permitted. It is indeed the most serious and earnest desire of the directors, that the children should never be called home during the course of their education, as they

they have found by experience, that such avocations have often proved prejudicial, not only to study and application, but even to content and happiness.—13. When children are removed from the college, whatever new linen or clothes are furnished to them on that occasion, will be charged to the parents.—The college is a large building, capable of lodging an hundred and fifty persons conveniently. The garden and court adjoining, where the young gentlemen play, are very airy and spacious. The situation is very pleasant and healthy.—It will contribute much to the advantage of the children, if parents on sending them, will inform the directors, how long they propose to leave them at the college, and for what employments in life they are designed. The regular course of education is properly classical; but such as are destined for the commercial line, have a lesson of Arithmetic and Book-keeping, under a particular master appointed for that purpose.

SEDGLEY-PARK Academy, near Wolverhampton, Staffordshire, The Rev. Mr. KIRK.—The children to bring with them two suits of clothes, six shirts, four pair of stockings, three pair of shoes, two hats, four pocket handkerchiefs, a knife, fork, spoon, and two combs. Each of these articles, if not new, must be serviceable; otherwise the deficiency, whether in number or quality, will be charged to account. All their clothes, when they quit the school, as well as their journey, must be at the parent's expence, excepting such articles as may remain of what they brought with them; half-a-guinea is required at their entrance. The annual pension is seventeen guineas, half of which must be paid every six months in advance, either to the President of the Academy; or to the Agent, Mr. Horrabin, No. 4. Castle-street, Holborn, London. If they learn Latin, another half guinea must be paid at entrance. For this pension, every thing necessary, even medicines, will be allowed, except in any long illness, and when the assistance of a physician may be requisite; also a penny a week each for pocket-money. Each boy will have a bed to himself, and clean linen twice a week. Postage of letters, dancing, drawing, French, or any extraordinary expence, will be charged to the parents. They shall be duly instructed in the principles of the christian religion, reading, writing, arithmetic, and Latin, if desired; and particular care will be taken to watch over their moral conduct and instil into their minds early sentiments

sentiments of piety. Strict attention will be paid to their behaviour. The more advanced will also be taught the principles of mensuration and book-keeping, if required the rudiments of English grammar, &c. Endeavours will be used to make them understand what they read, and to give them a true taste for what may afterwards prove an useful and instructive amusement. Geography will be encouraged as an amusement; and the first principles, at least, will be taught (at leisure hours) those who are willing to learn. None are to be allowed any money but at the discretion of the chief master: and their friends are humbly requested not to offer to convey them any without his knowledge. No allowance will be made for absence in the vacation time: and it is most earnestly wished, that parents would not often call them home at those times. The age for education of children at this school, is from about six to fourteen. Should any parents wish to supply their children with clothes, &c. they shall be admitted at 14 guineas a year for common board and schooling. All extra expences must be charged to them, as to the parlour-boarders. Parlour-boarders are to pay 25 pounds a year for board and schooling. They must find themselves in clothes, books, and all extra articles. In other respects they must conform to the regulations for common boarders.

TUDHOE Academy, near Durham. The Rev. Mr. STORY. Terms, board, washing, reading, writing, arithmetic, English, French, Latin and Greek languages are taught, and lessons are given on geography and history for 22 pounds per annum, to be paid half-yearly. The first quarter is to be advanced at admission. Two guineas entrance, six hand towels, knife, fork, and silver spoon. Dancing half-a-guinea entrance, and half-a-guinea a quarter. Recreation is allowed on Tuesday and Thursday afternoon. On these days the students walk out, attended by the instructors, and proper care is taken that no injury is received from rain or intense cold. Parents who wish to place their children under the care of the president of this school may depend upon due attention being paid to their morals, behaviour, and mental improvement. Age for education from 8 to 14.

VERNON-HALL College, near Liverpool. The Rev. Wm. COWLEY.—1. Instruction. Reading and writing; the English, French, Latin and Greek languages; elocution, arithmetic, book-keeping and mathematics; a daily lecture on morality

morality, from the New Testament; weekly lectures on history, either sacred or profane, and on geography.—2. Age. Young gentlemen will be admitted from the age of eight to the age of fourteen years.—3. Months of study and vacation. The annual course of studies will begin on the 1st of August, and end on the 22d of June following. The vacation from studies will begin on the 23d of June, and end on the 31st of July.—4. Terms. One guinea entrance, twenty guineas per annum for board and lodging, and one guinea per annum for washing. The two payments for board and lodging to be made in advance as follows; ten guineas and a half to be paid at the beginning of August, and ten guineas and a half at the beginning of January. If any young gentleman be admitted in the intermediate months, he will pay one guinea entrance money, one half guinea for washing, and two guineas per month (the month in which he enters included) until the regular half-year's payments of August and January take place. But if a young gentleman leave the school in the intermediate months, no part of the half-year's payment will be returned. The young gentlemen who remain at the school during the vacation, will pay two guineas for board and washing during that time.—5. Extraordinary expences. Books, postage of letters, paper and pens, clothes and mending of clothes; medical attendance and medicines, pocket-money and all casual expences; as also music, dancing, drawing, and every other branch of education not mentioned in the first article, will be charged to the respective parents of the young gentlemen, and a particular account of these several articles will be sent to them at the end of every half year.—6. Clothes and furniture. Two complete suits, eight shirts, six pair of stockings, three pair of shoes, six pocket-handkerchiefs, two hats, two combs, and a silver spoon marked with the initial letters of the young gentleman's name to whom it belongs, or with the crest of his family arms.

College of Scholes, near Prescot, Lancashire. REV. RICHARD MARSH, and Assistants, lately forming the College of Dieulouard in Lorraine, propose admitting from Midsummer next 1796, for education, young gentlemen from seven to fourteen years of age.—The scholars will be taught the principles of Religion and Morality, Reading, Writing, Grammar, Elocution, Accompts, French, Latin, Greek, Mathematics, Geography, Algebra, &c.—Terms. Twenty

Guineas per annum for instruction, lodging, board and washing, to be paid half yearly in advance, and in no case to be returned. One Guinea entrance.—Dancing, Drawing, Music, and the like, will be separate charges.—Vacation, a fortnight at Christmas, a month at Midsummer. Young gentlemen left at the College during the vacations, (a line of conduct recommended to parents) will have their progress in learning duly attended to during those periods, but must pay their board at the above rate apart.—Scholes is in a remarkably dry, healthy, and pleasant situation, about nine miles from Liverpool, and about as much from Warrington.

Baddefley-Green Academy, in a pleasant and healthy situation on the high road from *Warwick* to *Birmingham*. The Rev. Mr. COLLINGRIDGE.—Terms, board, lodging, washing, and education, eighteen guineas per year, one guinea entrance; or twenty-six guineas, and every thing found. Education will comprise writing, arithmetic, use of the globes, the English, Latin and Greek languages, or French for such as learn neither Greek nor Latin. Music one guinea entrance, half-a-guinea per quarter. French taught by a native of France, one guinea entrance, and half-a-guinea per quarter. The mathematics, viz. algebra, geometry, trigonometry, astronomy, &c. one guinea entrance, one guinea per quarter. Strict attention will be paid to cleanliness in dress, to salubrity and sufficiency of food, and above all to the morals and religious improvement of the young gentlemen. Parlour-boarders twenty-eight guineas per year.—Further particulars may be had of the Rev. Mr. Pilling, No. 17. New Norfolk-street, near Park-street; the Rev. Mr. Juliaen, No. 30. Duke-street, Lincoln's-Inn-Fields; the Rev. Mr. Coen, Hampstead; and the Rev. Mr. Nutt, Birmingham. N. B. Monday, Wednesday and Friday, a coach set out from the Saracen's-head, Snow-hill, at five o'clock in the afternoon, which passes the academy, and takes the children under 14 years at half price. Particular attention to their safety.

Bornhem-House Academy, at *Carshalton*, near *Croydon*, *Surry*, by the Rev. Mr. ATKINSON, from the English College at *Bornhem* in *Flanders*.—Young gentlemen are admitted from 8 to 14 years of age.—Instructions. A daily lecture on the principles of religion, with an exhortation to virtue, The history and morality of the old and new testament.

testament. Writing, arithmetic, algebra, book-keeping, and the mathematics (to which branches particular attention will be paid.) The English and French languages grammatically. Elocution, geography, the use of the globes and history. Latin and Greek, if required.—At the end of each month there will be an examination and precedence assigned according to merit; and before the Midsummer vacation a public one; in which the improvements of the year will be exhibited, with a distribution of honorary premiums.—During the hours of recreation a master will constantly attend, whose sole employment will be to prevent irregularities, and promote harmony and good breeding.—Terms, thirty pounds per annum; to be paid half yearly per advance, for board, lodging and washing. Clothes, books; physician, medicines, postage, pocket-money, music, drawing and dancing will be considered as extra charges. No entrance money is required; nor any extraordinary charge for such as pass the vacations at school: and it is earnestly wished that all the young gentlemen may be allowed so to do.—Due attention will be paid to cleanliness, and whatever may be conducive to health.—The vacations are from the 24th of June, till the end of July; and from the 21st of December, till the 7th of January.

The French Academy, Hammersmith, Middlesex, Mr. DESAILLY, A. M. of the university of Paris.—Terms twenty-five guineas per annum, and two guineas entrance.

Mr. JONES, at Bridzor, near Wardour-Castle, Salisbury, Wiltshire.—Terms sixteen pounds a year, for reading, writing, accompts, board, lodging, washing, mending, &c. Particular attention will be paid to their morals and knowledge in religious duty. Admittance from six to eleven years of age. A more particular account of this undertaking may be had of Mr. Davis, No. 5. Derby-street, May-Fair, agent for this school.

P. S. HILL'S Academy, Red Lodge, Bristol.—Terms twenty guineas a year, and one guinea entrance, for Board, English Grammar, Writing and Arithmetic. Latin, French, Music, Dancing, &c. charged separately.

Mr. TARLOCK, Parr-hall, near Prescot, Lancashire.—Terms for Board and Education twenty guineas per annum. No entrance money. Young gentlemen, for the above pension, are taught to read with proper emphasis; well

grounded in the rudiments of the English Grammar; instructed in the Latin and Greek languages, History, Geography, Writing, Accompts, Book-keeping, Algebra and the Mathematics. An additional charge of one guinea the year will be made for washing, and of three guineas for French or Spanish. Drawing or Dancing fifteen shillings the quarter and half-a-guinea entrance. The young gentlemen contend for precedency four times in the year. Particular attention paid to the moral cultivation of their minds, and that they be well instructed in the true principles of their religion.

Mr. EYLES, *Richmond, Surry.*—Latin, Greek, English and French languages; writing, arithmetic, book-keeping, geography, history, navigation, the use of the globes, and other useful branches of mathematics; boarding, washing, and lodging thirty guineas per annum. No entrance money; but every young gentleman must bring a silver table spoon, six towels, combs, brushes, &c. Drawing, dancing, fencing, and music paid for separately. The greatest care will be taken of the religion and morals of the young gentlemen, who, in their hours of recreation, are indispensably superintended by one of the masters. The young gentlemen always dine along with the masters.—No other table will be allowed.

As it is necessary the Directories should annually be put to press in July, any alteration or communication intended to appear the succeeding years, must be sent post paid by the first of July, excepting deaths, which will not be wanted till the end of September. This caution is necessary to be observed, as the publication is always as early as possible in October, on account of their wide circulation.

AT THE REQUEST OF J. P. COGLAN.

A Company at Sheffield, in Yorkshire, have manufactured Sheffield Plate, Chalices, Patins, Ciboriums, Romoustrances, Thimbles, Boats, Cruets, &c. for the Service of the Catholic Church, which are sold by *D. Durnal*, Silversmith No. 131, Oxford-Street, near Holles-Street, where Pixes, Oil Boxes, and any article in the Silversmith branch may be ordered to any pattern, on reasonable Terms.

Also Messrs. SCHOW and WINTER, Dutch and German Toyman, No. 180, *Holborn*, import from Germany Crucifixes some of which mounted, at various prices.

Education and Board for Young Ladies.

At the BARR, *York*, on the usual terms.

The ENGLISH BENEDICTINE DAMES, late of DUNKIRK, at *Hammer Smith*, receive young Ladies from seven to twelve years of age.—Terms for Board, Lodging and Education, twenty-four guineas per annum, to be paid quarterly, whereof one quarter always in advance, and two guineas entrance. Each young lady must be provided with two pair of sheets, six napkins, a knife, fork and spoon, which will be returned to them on their leaving the school. They must also pay for their own washing.—Education will comprize the English and French languages, Geography and History, plain and ornamental work.—Extra masters. Writing and Arithmetic, one guinea per quarter and one guinea entrance. Drawing, two guineas per annum, but if attended by a master from town, the terms will be higher. Dancing, one and half guinea per quarter, and one guinea entrance. Music, one guinea per quarter, and one guinea entrance.

The LADIES of the Ancient English Community of *Brussels*, being now, by the providence of God, established in a spacious house and garden, in *St. Peter's Street*, a retired and healthy part of the city of *Winchester*, have opened a school for the reception of Catholic young ladies. Terms, for board, lodging, washing, mending, and education, which will comprize the principles and practice of the holy catholic religion; the English and French languages; reading with propriety, but no sort of declamation; the elements of history and geography, with the use of the globes; arithmetic and writing, unless a master is required; plain work, embroidery and other fine works, twenty guineas per annum. No vacations will be kept, nor will any additional charge be made on that account. The other branches of ornamental education will be taught within the house, by masters of well-known abilities.—Music per quarter one guinea, entrance one guinea; dancing per quarter one guinea, entrance one guinea; drawing per quarter 13s. entrance one guinea; writing per quarter half-a-guinea.—Each young Lady to bring two pair of sheets, six towels, knife, fork and spoon.

THE LADIES of AMESBURY ABBEY, WILTS, have opened a SCHOOL, according to Act of Parliament, for the EDUCATION of SEVEN YOUNG LADIES, admitted from 6 years of age till 13 complete.—They will be taught the PRINCIPLES and PRACTICE of their RELIGION, the ENGLISH LANGUAGE, READING, WRITING, ARITHMETIC, FRENCH by a NATIVE of FRANCE, HISTORY, GEOGRAPHY, PLAIN and FINE NEEDLE WORK.—The PENSION TWENTY-FIVE GUINEAS per annum, to be paid half yearly; One Quarter in advance.—The BEST MASTERS for MUSIC, DANCING, &c. will attend from Salisbury.—The Uniform White Muslin for Sundays, Blue Stormont for every day.

Woolton-school, by the Dame of the ancient community of *Cambray*, whose method of education and fine works recommended them to the esteem and respect of all France.—Terms. For board, washing, useful and ornamental works, reading, English grammar, writing, arithmetic, pens, ink, paper, use of school books, globes, maps, and seat in the chapel, twenty guineas a year; ten to be paid always half yearly in advance, or eleven at the commencement of each vacation. Entrance one guinea—Silver spoon, knife, fork, and six towels. No deduction made for such as are taken away within the half year, nor any lady admitted for less than one year.—Age from five to thirteen.—Religion being the first object of education, the principles, history, and genuine practice of the catholic religion will be regularly explained to all three times a week, by the Rev. Dr. Brewer.—Such as remain three years will be taught to read, write, and speak French, geography, use of the globes, elements of natural and universal history, without any additional charge.—Others will be charged for French at the rate of four guineas a year, and two for geography, &c. Vacation at Christmas a fortnight, and a month at Midsummer. Such as remain during the Vacation, will be charged for Christmas ten shillings and sixpence, for Midsummer one guinea. Drawing, one guinea a quarter; dancing, fifteen shillings a quarter; music one guinea, for twelve lessons; entrance for each, half-a-guinea.—Dress on Sundays, white; on other days dark cotton or linen; all extravagant and expensive dress will be discouraged; parents are earnestly desired to attend to this article, both for their own interest and the real advantage

advantage of their children. The ladies, unless sisters, have separate beds.—Woolton is six miles from Liverpool and Prescot; in a dry, healthy and delightful situation. Convenient sea-bathing at a small distance. Letters and parcels to be addressed for the ladies, at Mr. WELGH's, Church-street, Liverpool.

The POOR CLARES from *Dunkirk, Church-hill, near Worcester.*

The POOR CLARES from *Graveline, near Halstead, Essex.*

The POOR CLARES from *Ronen, Hagerstone-castle near Belford, Northumberland.*—These ladies reducing Mr. Pitt's hint, when speaking of the employment of youth, to practice, have blended education with lessons of industry, so that the young ladies, under their tuition, learn every thing which on their tender minds can be impressed to form the good Christian and the industrious Housewife. The recent events on the continent shew the advantages of not only knowing what should be done, but also how to do it; they have taken the neighbouring poor children gratis.

BENEDICTINE DAMES, from *Paris, at Marnhall, near West Stour, Shaftesbury, Dorsetshire.*

BENEDICTINE DAMES, from *Ghent, at Preston, Lancashire.*

The AUSTIN DAMES, from *Carin-Street, Bruges, at Hengrave, near Bury St. Edmund, Suffolk.*

The LADIES from *Princenhoff, Bruges, at the Abbey-House, Winchester.*

The SEPULCHARIN DAMES, from *Liege, Holme, near Market Weighton, Yorkshire.*

The DOMINICANESSES, from *Brussels, at Harphury, near Gloucester.*

The BENEDICTINE DAMES of MONTARGIS, at *Bodney-Hall, near Brandon, Norfolk*; particulars may be known at the Rev. Mr. Talbot, No. 28, King-street, Holborn.

Mrs. BAILEY, *Brook-Green-House, Hammer-smith.*—Terms of admission sixteen guineas per annum, one guinea entrance, a silver spoon, knife, fork, and half a dozen huckaback hand towels, which are to be left to the school at going away, or two guineas entrance. The young ladies are taught, under proper mistresses, English, French, Writing, Accompts, and Needle-work; Drawing, Dancing, &c. are paid for apart. Great attention is paid to morals, health, and a due regard to neatness. Pensions paid half-yearly, Midsummer

Midsummer and Christmas, which are the times of vacancy. Ladies remaining at the school to pay one guinea additional. Parlour boarders twenty-six guineas a year; four guineas entrance. No admission to the ladies on Sundays.

North-End, Hammer-smith.—Mrs. BARKER begs leave to return most sincere thanks to her friends, who have for so many years honored her school (late LINSLEY and BARKER) with their patronage: assures them and the public that nothing shall be wanting on her part to merit a continuation of their kind partiality.—The young ladies entrusted to her care receive a virtuous, useful and genteel education. The school, consisting of a reasonable limited number, is less liable to many inconveniencies, as Mrs. Barker, assisted by sedate and capable teachers, superintends herself every department with the strictest attention.—French, writing, drawing, music, dancing, geography, use of the globes, &c. have always been taught in her school by some of the ablest masters. In this and every thing else no alteration is to take place but for the better if possible.—Terms vary according to circumstances, but in general twenty guineas per annum. Two guineas entrance.

Mrs. F. NIELL, facing *Pond-street, Hampstead.*—Terms twenty-four guineas, and two guineas entrance. Music and dancing one guinea a quarter each, and one guinea entrance; writing and arithmetic fifteen shillings per quarter, and half-a-guinea entrance. To bring one silver table spoon, knife and fork, pair of sheets, and six towels.—Parlour boarders forty guineas a year.

Mrs. SENN, *Gough-Street, Suffolk-Street, Birmingham*, instructs young Ladies in Reading, English Grammar, and Needle-work in its greatest variety, for fourteen guineas a year, washing included. One quarter to be paid in advance, payments half-yearly afterwards. Each lady to bring one pair of sheets, two towels, knife, fork and spoon. Vacations Midsummer and Christmas, one month each. Approved masters attend the school.

MRS. STEWART, who has had the honour, for several years, to attend Families or Young Ladies into foreign parts, whose character, knowledge and abilities for such an undertaking is unquestionable, will continue to conduct young Ladies to any of the places of Education now so happily established in England. Letters addressed to her at Mr. COCHLAN'S, No. 37, *Duke-street, Grosvenor-square*, and Mr. FOGG'S, No. 50, *New Bond-street*, will be duly attended to.

*A short Account of the Foundation and Establishment of the
ROYAL CATHOLIC COLLEGE of St. PATRICK, at
MAYNOOTH, about ten miles from DUBLIN.*

THE restrictions laid upon the education of the Catholics of Ireland, during the two last centuries, had been productive of various mischiefs, to the religion, morals, and policy, of the nation. Catholic parents were punished with imprisonment, fine, and confiscation of goods, if they sent their children to the continent for education; at the same time that the penalties annexed to the commission of treason, were inflicted upon a Catholic teacher, who instructed any children, even his own, at home; and in the preamble to this very cruel and impolitic law, the Catholics were taxed with being brought up in ignorance; as if the Legislature wished to add mockery and insult to the oppression of the law.

Under these restrictions, the Catholics of Ireland had endeavoured, by sending their youth to be educated in Catholic countries, to keep up the religion of the nation; and they so far succeeded, that notwithstanding the severity of what are called, the popery laws, against the Laity and Clergy of the Catholic Communion, during the space of two hundred years past, five sixths of the whole kingdom have continued firmly attached to their faith: and the succession of their pastors in each Diocese and Parish, remains unbroken to this day.

The history of the Church affords few, if any instances of such National Longanimity in any other part of the world.

But even this precarious and scanty education, derived from foreign parts, for the Catholics of Ireland; was almost annihilated by that moral earthquake, which still shakes so great a portion of this globe, the French Revolution, which suppressed their Colleges in France and Brabant, and confiscated the revenues which had been accumulating in the French funds, and arising from landed property, bought with remittances made from Ireland, for the support of the Irish Colleges that had been established in France.

The destruction of the greatest part of the Irish Colleges on the Continent, alarmed the Catholic Bishops in Ireland,

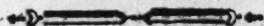
Ireland, and they presented a memorial to Lord Westmorland, then Lord Lieutenant of Ireland, praying to obtain permission to educate the Irish Catholic Clergy at home. They, at the same time, requested a Clergyman of their own communion, resident in London, to converse with the British Ministry upon the subject; and after a few conversations, Earl Fitzwilliam, who was shortly to assume the government of Ireland, was instructed, to establish, and endow, a College for the education of the Catholics of that country. The short stay of that Nobleman did not permit him to complete a plan which he had undertaken with zeal and spirit; but it was taken up by his successor, Earl Camden, the present Chief Governor of Ireland, and carried into effect with so generous, so liberal, and so cordial a protection, as to endear him personally to the Catholics of Ireland, and to impress them with so grateful and so affectionate a loyalty to his Majesty's government, as time can never efface. For, not satisfied with obtaining from Parliament, the necessary grants, both for the subsistence, and necessary buildings, of the College; he went in person, accompanied by the Lord Chancellor, and the three Chief Judges, besides the usual attendants of his high office, to lay the first stone of the new building of the College, where he was received by the President, Professors, and Scholars in their College dresses,—by all the neighbouring Noblemen and Gentlemen; and by an immense concourse of people, who testified the most unbounded joy and loyalty upon the occasion. After the conclusion of this ceremony, his Excellency commissioned the President of the College, to conduct in his Excellency's carriages, such of the Catholic Bishops as attended to dinner at the Castle; where a splendid entertainment was prepared, and as a mark of further respect to the ceremony, he called upon the Catholic Archbishop of Armagh to say grace. These last circumstances cannot appear too trivial for memory to record, when it is considered that this was the first time, since the Revolution, that a Catholic Bishop was permitted to dine, or to sit in company with any Lord Lieutenant of Ireland.

The additional buildings are carrying on rapidly. They consist of a Chapel, and Library, of corresponding architecture, at the two extremities, and of six large
Halls

Halls for the different Classes, with lodgings for two hundred students over them. The whole forming a magnificent front of 420 feet, all which will be completed and ready for the opening of the classes (upon a larger scale than the present) the 1st of October 1797.

There are at present but fifty scholars upon the establishment, who are educated free of all expence whatever. Their dress is a cap and loose gown, such as are worn at our universities.

The other students lodge in the village of Maynooth, and are admitted to the Classes gratis, subject to the control of the President of the College, who enjoys a sort of municipal jurisdiction over the whole village, and parts adjacent, as is usual in the principal schools in this country.



CONTINUATION of the ACCOUNT of the ENGLISH
CONVENTS established abroad, from the Supplement to
the Directory of last year, page 6.

Having, in our Directories for 1795 and 1796, furnished a brief account of the English Convents, whose members have made their escape, or been permitted to retire from the severe persecution raised against such establishments throughout France and the Low Countries, it remains, for the completion of our design, that we should, in the present Directory, add such particulars as we have been able to collect, either from original registers or other authentic documents, concerning the three English communities, which, in consequence of some arrangement or peculiar circumstances, which we are at present strangers to, still continue in those countries, amidst alarms and sufferings, which it is easy to conceive, but which we do not think it prudent to detail.—The first of these communities, which we shall mention, is that of

THE CANONESSES OF THE ORDER OF ST. AUGUSTIN,
of the Fosse St. VICTOR, at PARIS.

The origin of this convent is as follows. Certain young ladies of our nation having been placed by their friends in the French Abbey, of the aforesaid order, called Beaulieu du Sine, in the town of Douay, near the
College

College of the English Secular Clergy there, were inspired by God to renounce the dangerous vanities of the world, and to aspire to the security and perfection of a religious life. These were six in number, for the most part of ancient families, one of whom was Mrs. Elizabeth Dormer of Grove Park, and they were confirmed in their pious design by Dame Lætitia Tredway, descended from Sir Walter Tredway of Beaconsfield, Bucks, and Elizabeth Wenman, the daughter of Lord Wenman, who had been a professed nun in the aforesaid Abbey twenty years, as likewise by Dr. Kellison President, the Rev. Thomas Carr, Procurator, and the other Superiors of the aforesaid College, to whom this design had been communicated. Their vocation was decidedly in favour of the institute which they had seen practised in the aforesaid Abbey, and they were advised, that it was more for the honour of God to begin a monastery of their own nation, under the guidance of the aforesaid Dame L. Tredway, than to incorporate themselves with foreigners. It was owing to the indefatigable labours of the aforesaid Mr. Carr, through the interest of Dr. Richard Smith, Bishop of Chalcedon, with Cardinal Richlieu, that they obtained the necessary powers for beginning their establishment. They first settled, in the year 1633, in the Fauxbourg St. Michael at Paris, finding this situation inconvenient, they soon after removed into the Fauxbourg St. Antoine, and last of all they purchased, in 1639, that which they continue to inhabit, in the Fosse St. Victor, for the sum of 18000 livres, though it has since been considerably enlarged and improved by the purchase of several adjoining houses and gardens. Here they built their monastery, which was called Mount Sion, as likewise their church, which was dedicated in honour of their holy patriarch St. Augustine by the aforesaid Bishop of Chalcedon, who being forced, by repeated proclamations for apprehending him, to retire from England, resided at Paris, in the interim governing the mission by means of his Vicars General and Chapter. The last thirteen years of his life he spent in a retired apartment belonging to the convent of the Fosse, where he finished his learned and pious works, particularly his Golden Pastoral, intitled *Monita quædam utilia pro Sacerdotibus Missionariis Angliæ*, which may

may be considered as a supplement to the *Cura Pastorialis* of St. Gregory. Dying here in 1655, he left a considerable legacy to his beloved daughters of Mount Sion, who, in return, placed an honorable monument and epitaph, over his ashes, before the high altar in their church. Mr. Carr continued the Director of this Convent near forty years, being unwearied in promoting both its spiritual and its temporal interest. His health at last declining, he procured a worthy priest, of his own character, Mr. Edward Lutton to succeed him, who was followed in 1713 by the Rev. Laurence Ward alias Green. Within our memory this office was filled by the Rev. Paul Wilkinson, who was succeeded by the Rev. Richard Hurst: which last gentleman ended his life in consequence of the rigors of his confinement during the early part of the present revolution.—Lady Tredway, of whom mention has been made above, was the first Superior of this Convent, which she governed during the space of forty years with the rank and title of Abbess. At length, she being incapacitated, by age and infirmity, to govern any longer, the general regulation of the French houses was adopted here, in consequence of which the Superior was to be chosen every four years, with the liberty however of continuing the former Superior in office. The person who succeeded Lady Tredway was Dame Dorothy Molins of an ancient family in Oxfordshire. She was replaced by Dame Pulcheria Eyre of the family of the Eyres of Hassop in Derbyshire. The fourth Superior was Dame Eugenia Perkins of Ufton Court near Reading in Berkshire. She made way for Dame Anne Tyldesley, the daughter of Sir Thomas Tyldesley of Morles in Lancashire, who, like a very considerable number of other Catholic gentlemen, in those times, died in the field of battle, fighting for that very Prince, namely Charles I. by whom the death warrant had been signed against so many of that religion, merely for the profession and practice of the same.

THE NUNS OF THE ORDER OF THE CONCEPTION,
COMMONLY CALLED THE BLUE NUNS OF PARIS.

We have related, in our Directory for 1795, certain particulars concerning the foundation of the English Religions of the third order of St. Francis. They were originally established at Brussels, where Mrs. Elizabeth

Greenbury was their first superior; and where the holy and constant martyr of Christ, F. Arthur Bell, who suffered death at Tyburn for his priestly character in 1643, was for a certain time, about the year 1630, their spiritual director. The person however who had the principal share in their foundation, we have intimated, was F. John Gennings, whose singular conversion from Puritanism, in consequence of the martyrdom of his brother Edward Gennings, a holy priest of Douay College, may be seen in *Memoirs of Missionary Priests*, vol. 1. p. 279. F. John Gennings, as well as most of the other restorers of the Franciscans, had studied and received orders in the said English Secular College of Douay. From Brussels they removed to a more commodious habitation at Nieuport, where they remained until 1658, (erroneously printed, in the former Directory, 1663) when the farm, from which they derived their chief support, having been plundered, in the war that then raged between the French and the Spaniards, it became absolutely necessary to break up their establishment there, which consisted of forty-eight professed Religious, besides other persons. A small number of these being infirm and incapable of performing the duties of their station, were permitted to return to England, in order to be taken care of by their friends. A considerable proportion of the rest were sent by the Reverend Mother Barbara Perkins to find a dwelling at Bruges, where they procured the house called Princenhoff, and the remainder of them, to the number of nine, over whom the Rev. Mother Angela Jerningham, of an ancient Catholic family in Norfolk, was appointed Abbess, were sent to look for a habitation at Paris. Here this small colony met with many friends both of the English and the French nation. At first, for the space of about two years, they were but indifferently lodged in a house that had been occupied by a baker, in the Rue St. Jacques; but having found a more eligible situation in the Fauxbourg St. Antoine, they borrowed money to purchase the same, which they gradually repaid out of the fortunes of their novices. Here they built, in a small plantation adjoining to their convent, a small chapel, which they called Bethlehem, and which has given its name to the whole convent. The Archbishop

Archbishop of Paris, Cardinal de Retz, greatly encouraged and assisted this community, as did likewise his successor Hardouin de Peresfixe, but the latter refusing to admit the exemption which they claimed from his jurisdiction, they were forced to renounce all subordination to the order of the Franciscans. In the year 1661 the English Provincial of the said order, F. Angelus Mason, passing through Paris, in his way to Spain, where a General Chapter of the Order was then holding, encouraged these ladies in a desire of exchanging their present rule for that of the Immaculate Conception of the Blessed Virgin which had been solemnly confirmed by Pope Julius II. and he drew up a petition to the Holy See to this effect in their behalf. This petition meeting with success from Alexander VII. who then filled the chair of St. Peter, and the necessary Bulla being granted for this purpose, these Religious put on the habit and made the vows of this rule on the festival itself of the Conception, at the close of the aforesaid year 1661. The first Abbess, we have said was, the Rev. Mother Angela Jerminham, who continued in office but a little more than two years, when, at her own request, she was permitted, with her sister Mary Ignatia and two others, to retire to Bruges; upon which a new election having been held by Dr. Holden, in the name of the Archbishop, Sister Elizabeth Ann Tymperley was chosen Abbess, and Margaret Floyd Vicaress, who had been professed at Nieuport by the above mentioned glorious martyr F. Bell, her own father, who had entered into the holy order of St. Bruno assisting at the ceremony. The third superior was Susannah Hawkins. On one occasion this Community having been brought to the very brink of ruin, through insolvency, was restored by the munificent charity of a Clergyman and Doctor of Sorbon of the name of Vivier. Of late years it has been amply supported by the fortunes of some of its own Religious, particularly those of the noble families of Shrewsbury and Stafford.

THE POOR CLARES OF THE TOWN OF AIRE
IN ARTOIS.

The Mother-house of the English Poor Clares, we have said, in the Directory of last year, was the monastery of Gravelines, founded in 1609, eight years before the re-

stitution of the English province by F. Gennings. The first of the three colonies, which issued hence, was that of Aire in the province of Artois. This establishment was chiefly procured by means of the celebrated F. Francis of St. Clare, alias Christopher Davenport, who was the fifth son of John Davenport, an alderman of Coventry, and who had a brother, John Davenport a noted Puritan preacher who, out of hatred to the established church, left his native country, and emigrated to Boston in North America. Christopher was at first a student at Merion College Oxford, where, by reading and conferring with a learned Catholic priest, who resided in the neighbourhood, he was convinced of his obligation of returning to the bosom of the ancient church. Having retired to Douay for the sake of pursuing his studies, he soon after entered himself amongst the Franciscan Friars, who had lately formed themselves into a body and founded a convent in the said town, though he performed his noviceship, amongst the Flemish Franciscans at Ipres. His learning and talents having rendered him celebrated, he was upon his return to the English mission chosen to be one of the chaplains of Queen Henrietta Maria; in which situation he had frequent opportunities of conversing with his Majesty King Charles I. and Archbishop Laud, both of whom appeared to be charmed with his conversation and the moderate style in which he treated controversy. The former warmly espoused the cause of his book intitled *Deus Natura & Gratia*, which had been denounced at Rome, as containing certain dangerous positions, and amongst the accusations brought against the archbishop, when he was tried for his life, by the long parliament, one was his alleged intimacy with Father Davenport.

The foundation of the convent in question may be dated from May 19, 1629, at which time Margaret of St. Paul, called in the world Margaret Radcliff, who had been appointed Abbess of the same, arrived at Aire to join her community consisting in all of twenty-four persons, whom she had sent, in two divisions, before her. Their own house not being quite ready for their reception, they were, in the mean time, lodged in the King's hall, as it is termed, in the said town, by the command of the Infanta, Governess of the Low Countries, of which
the

the town of Aire then made part. The convent being ready for inclosure, and the Nuns being assembled there, the aforesaid Father Davenport, by a special order from the Commissary General of the Order, held a visitation of the same, when a new election of superiors and other persons to fill the several conventual offices took place. On this occasion the Reverend Mother Margaret Radcliff was re-elected Abbess, her whole community then consisting of eighteen choir nuns, two novices, and three lay sisters. In the first Provincial chapter of the English Friars, after their restoration, held on the 10th of December 1630 at Brussels, this convent of Aire was incorporated into the said English province.

Amongst the distinguished spiritual directors of this house was F. Angelus Bix a noted preacher and the author of several published sermons, who retired abroad at the Revolution in the last century, and about the close of the same held the place in question. Of a far different character was a successor of his, within our own memory, whose apostasy however has not served more to scandalize Catholics, than his sudden and awful visitation has to confirm them in their religion; a fate not unusual to those who pursue the same fatal measures. This sequestered convent, like most of the above mentioned, has experienced certain vicissitudes of prosperity & depression. Of late years providence has encreased the numbers of these edifying recluses, and has enabled them to make considerable repairs and improvements in their church and convent. At all times however their piety and other virtues have endeared them to the inhabitants of the little town in which they dwell: a circumstance from which, as it may be supposed, they have derived considerable advantages.

These convents, together with that of the Benedictine Dames of Iptes, are the only remaining establishments of this nature at present, in the countries subject to the French. Of the last mentioned we have given an account the year before last. It was originally an English foundation, but these ladies having been induced to pass over to Ireland, with a view of establishing themselves there, during the reign of King James II. (chiefly, as it is supposed, at the invitation of Sir Toby Butler, who had two daughters of their number) they there formed such con-

nexions with the inhabitant of the said kingdom, that since their return to Ipres, as they were forced to do, on the bad success of this prince's arms, they have continued to be chiefly supplied with members, who have been natives of the same, or who have descended from such. The present Abbesses name we have mentioned: her predecessor was Dame Margaret Dalton, sister to the much lamented General of that name, who was slain before Dunkirk at the late siege of the same by the allied army.

There remains but one more female convent of our nation throughout the whole extent of Europe, in addition to those mentioned above, namely that of the Brigittine Nuns of Sion-house at Lisbon in Portugal. This community is distinguished by having continued in an uninterrupted succession, ever since it was first founded in 1413 by our victorious Henry V. at Sion-house near Brentford in Middlesex. Instead of giving our own history of this establishment, we will exhibit that of a learned protestant, namely Stephens in his *Continuation of Dugdale's Monasticon*. See Vol. 2. p. 234. "There was
 " only one monastery of this (the Brigittine) order in
 " England, not far from the monastery of the Carthu-
 " sians on the opposite bank of the river of Thames, and
 " it was called Syon. The holy inhabitants of which
 " monastery flying out of England, are now settled at
 " Lisbon in Portugal.—This was one of the first that
 " were dissolved by Henry VIII. upon several frivolous
 " pretences, not worth the taking notice of, as being
 " contradictory to themselves in part, and others mere
 " forgeries, extorted from some mean wretches by threats
 " and rewards. King Edward VI, in the first year of
 " his reign, granted this house and the site thereof to
 " Edward Duke of Somerset, who did not long enjoy it,
 " being soon after attainted, by which means it again
 " devolved to the crown, and was by the same King
 " given to John Duke of Northumberland, who, as
 " his predecessor had done before, soon after lost his head
 " for treason, and then coming again to the crown
 " Queen Mary restored it again to its former owners,
 " new founding the monastery, and giving it to Kathe-
 " rine the Abbess thereof, in the fourth and fifth years
 " of her reign. Queen Elizabeth being advanced to
 " the throne, the monastery was again dissolved, but
 " most

“ most, if not all the Nuns, adhering to their profession,
“ transported themselves, with what little they could
“ save to Zurickzee in Zealand, which being no place
“ for them to harbour in, they immediately removed to
“ Mechlin in Erabant, and thence to Roan in Norman-
“ dy, where having no support, they at last past over to
“ Lisbon in Portugal, which place being then subject
“ to Philip II. King of Spain, he in compassion to those
“ distressed ladies, settled on them a pension of five
“ crowns a day, with an allowance of wheat. Afterwards
“ several charitable persons contributed to their sup-
“ port, and a Portuguese Lady becoming a Nun a-
“ mongst them, conveyed to their house some estate she
“ was heiress to.”

We shall only add, that when these pious solitaires were turned out of Sion house, by the arbitrary commands of Queen Elizabeth, they took away with them the keys of the same and the Iron Cross from the top of the church, by way of keeping up their claim to this their ancient possession. These they conveyed with them in all their changes of habitation, and still retain at their present house of Sion in Lisbon.

The following passage from another learned Protestant Antiquary are too apposite to the conclusion of this short Supplement to our National Monasticon for me to omit. “ There are some, says Camden, I hear, who
“ take it amiss that I have mentioned monasteries and
“ their founders; I am sorry to hear it, but (not to give
“ them any just offence) let them be angry, if they will.
“ Perhaps they would have it be forgotten that our an-
“ cestors were, and that we are christians, since there
“ never were more certain indications and glorious mo-
“ numents of christian piety and devotion than these
“ were.” *Britannia Preface.*—It is plain that our famous
Topographer, here has in view the many clear and for-
cible passages that occur in the holy scriptures and the
writings of the ancient fathers, in favour of voluntary
poverty, chastity and obedience, as affording the best se-
curity against many dangerous temptations, and the
readiest means for attaining the true gospel spirit. He
even doubts, we observe, whether an enmity to the mo-
nastic state be consistent with the profession of a christian.
In fact what grounds there were for such a doubt we
plainly

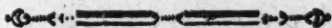
plainly see in the histories of a Henry VIII. of a Cromwell, of a Dr. London and other principal instruments in the destruction of our Religious Houses in the sixteenth century, and we see the same still more evidently in the characters of those, who have pursued the same sacrilegious measure upon the continent at the present day.

Notwithstanding this we find even Catholics, in this age of false refinement and irreligion, who call in question the utility of this sequestered life, and who view the horrible persecution, that has fallen upon its votaries, with the utmost indifference. It is to be presumed that these persons admit that the salvation of our souls is the chief business which we have upon our hands in this mortal life, and the very end of our creation. This principle being acknowledged, we may be permitted to address them in the following manner.—If you, dear christians, are so vigilant and so strong in faith that you find you can live in the midst of a wicked world without partaking of its infection, do not at least find fault with those, who, conscious of their weakness, keep at a distance from the same, and cut off as many occasions of temptation as is in their power. If you experience it to be so easy a task, amidst the choaking thorns of a secular life, to cherish the precious seed of the word of God, to discover and eradicate the various branches and roots of our congenial pride and self-love, in a word to *be perfect even as our heavenly Father is perfect*, do not, at least, blame those who feel it necessary to abandon all other concerns, in order to attend to this *one thing necessary*.—But to speak more seriously, examine, by the light of faith and reason, in what manner you have spent the most meritorious of your days, and weigh the same against the ordinary practices of piety and self-denial of one of these despised recluses: after this, if your consciences will permit you, say that their institute is unprofitable, or, with the deluded reprobate whom we read of in the book of Wisdom, *esteem their lives folly, and their end without honour*.

But, after all, it will be alledged, these establishments are now, in a great measure dissolved and their members thrown back, like castaways, upon society.—Let us not pretend to fathom the *incomprehensible judgments and the unsearchable ways* of the Almighty. Perhaps he has permitted

mitted these reluctant victims to be torn from their beloved retreats in order to confute those general calumnies of a wicked world concerning their alledged constraint and misery; or perhaps he may have sent them, to shine forth, as models of the true gospel spirit, to an age, in which the same is almost extinct, except amongst such recluses, for the conversion of some souls and the confusion of others. At all events, we may say, with the utmost certainty, that the establishments, of which we have been speaking, have, during the course of two centuries, given proof of the force of divine grace, which has enabled so many persons, illustrious for their birth and fortunes, to *account these advantages as dung, in order that they might more securely gain Christ in a life of poverty and obscurity*; and that they have served as schools of christian virtue, in which thousands have attained to the science of the saints and the very summit of perfection. Their merits are at present, in a great measure, concealed, as they wished them to be, but we shall all one day behold them, together with the manner in which Christ has fulfilled his magnificent promise made in their behalf: *Every one that shall leave house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name, shall receive a hundred fold and possess eternal life.* St. Mat.

J. M.



PRESENT STATE OF RELIGION IN CHINA,

Continued from p.^e 31. of Sup. to last year's Directory.

C H I N A.

THERE are in the Empire of China three titular Bishops, founded by the Kings of Portugal, at Peking, at Nankin and Macao. There are besides three other Bishops *in partibus* who act as Vicars Apostolic, a Spanish Bishop in the province of Tokien, an Italian in that of Chenfi, and a French Bishop in the province of Sutchien. Each of these Bishops has several provinces under his jurisdiction. The missionaries in the city of Peking, being considered as making a part of the Emperor's

ror's household, are admitted by his orders. They have four public chapels; two belong to the French, one to the Portuguese, and the other to the missionaries of the *Propaganda*, who are Italians, Germans, &c. Great precautions are necessary in entering the provinces unknown to the Pagans. In the year 1785, a violent persecution deprived the Church of China of most of its ministers. Two bishops and about twelve European and Chinese priests perished in the prisons. All those who survived the fatigue and sufferings, were released by an Imperial mandate; the Europeans were sent to Canton, and the Chinese banished to the colony of Yly distant about a thousand leagues from Pekin. The priests were thus severely treated, because they were suspected of fomenting a revolt of the Mahometans in the Western provinces. Time and enquiry established their innocence, and a spirit of lenity dictated the final sentence. Many of the European priests, who had been sent to Canton, returned to their respective missions. Since the year 1785, the Church has enjoyed a considerable degree of tranquillity, the Christian religion is practised with publicity, and without danger, and the missionaries perform their functions in peace. However some local disturbances are sometimes from the ignorance or the avarice of the Pagans and their Mandarins. Ignorant of the nature of the Christian religion, they hope to extort money by persecution. But as they are taught to suffer torments and death itself, rather than owe their safety to bribery and corruption, those partial persecutions cease without any fatal consequence, and generally end in the confusion of their enemies and the glory of their religion. The Mandarins, who are at all acquainted with the doctrine or the practice of the Christian religion, are seldom troublesome, either because they esteem it, or because they cannot hope to advance their fortunes by persecuting its professors. Experience has made them sensible, that the Mandarins have suffered loss of honour and of profit by a forwardness to encourage informers. Mr. St. Martin Bishop of Caradre, Vicar Apostolic of Sutchien was charged by two infamous wretches with returning from Pekin, and being in a certain district, which was true, but the Mandarin would not receive their evidence. The Christian religion, says he, teaches its followers

lowers not to molest their neighbours; I will not be concerned in this affair. In the month of April 1794, a Pagan accused his sister-in-law and his nephew, two Christians, of professing a corrupted religion. What! says the Mandarin, is there a corrupted religion in this part of the country? No, says a magistrate present, the Christian religion has long been established here, and no court of judicature, either here or in town, has declared it to be corrupted. That old man, added he, is of that persuasion. The old man, falling on his knees, addressed himself to the Mandarin, declared himself a Christian, and was proceeding to give some account of his faith, when he was interrupted by the judge; rise, says he, you are not upon your trial; your religion is a good one; you and your accusers must follow me to town, and there I will give my decided opinion. This was equivalent to telling them that he would have nothing to do in this affair. The Neophytes went home, the prosecutor followed the Mandarin to town, lodged a fresh information, and was again nonsuited. If, says the Mandarin, the Christians have committed any crime, charge them boldly with it; but if their religion be their only offence, seek not to molest them. The Christian religion is not a bad one. As the informer still insisted, that the accusation was well founded though it regarded only their religion, the Mandarin reprimanded him with warmth, & said he would order him to be buffeted. As the Christians are guilty of no crime, and thou obstinately persistest in bringing them to a trial, I will see what effect a few stripes will have on thee. Here the affair rested. Such was the conduct of this Mandarin, for many years, while Governor of Tao pa, a city of the third rate. Raised to the government of a city of the second rate, he was succeeded by a Mandarin who, from the moment he entered into office, conceived the project of the total abolition of the Christian religion through the whole extent of his jurisdiction. About the middle of May he published a violent edict against the Christians. The peace-officers shewing great backwardness in the execution of his orders, he threatened them with exemplary punishment. Their fears prevailed, and some Christians were taken into custody. The Governor, alarmed at the sensations produced in the public mind by these unpopular measures,

tures, was desirous to hush up the matter if this could be done with honour; but this was become very difficult on account of the eclat with which he had proceeded. Luckily he was called to the metropolis, and he appointed an inferior Mandarin to give judgment in the case. On the first of July two Christians were brought before him. He addressed them with a placid countenance, and represented, that it was true, that the Christians had in former times been severely prohibited in China; he then asked if the Christians committed any crimes, and without waiting for an answer, he added; I am thoroughly convinced that the Christians are good subjects; *Le fou ta-ye*, the chief magistrate of the city was desirous to examine you himself, but as I represented that nothing was to be feared from the Christians, he declined it. The prisoners were dismissed. Such was the fate of the Governor's violent edict. Our mission of Sutchien has suffered a severe calamity this year 1794, says the Bishop of Caradre. We have lost two of our brethren, Mr. de la Villegonan about a year after his entering on the mission, and Mr. Thomas Nien, a Chinese priest, who has spent above 30 years in the vineyard of the Lord. The rebels in hatred of our religion, burnt the houses of thirty-three Christian families in *Tsong-king-tcheou* which made part of his flock. Mr. Benedict Yong, a Chinese priest, was threatened by the police, and I myself have been in some danger. Some disagreeable circumstances have occurred in a city *Pey bien*, not far from the capital. Some Christians were hurried before the Mandarin, who endeavoured by stripes and bastinado to frighten them into apostacy. He ordered 152 more to be apprehended. It is not yet known how this persecution will end.

Christianity still increases, writes the same Bishop, but our missionaries die or are cut off. Mr. Dufresse, who is employed in the Eastern part of this province, with Mr. Trenchant, and a Chinese priest, has above three thousand confessions to hear, and many of the penitents lie extremely wide, some at the distance of a journey of twenty days; others again two, three, four days. This may give some idea of the fatigue, especially as these gentlemen are of a delicate constitution. Indeed they call aloud for assistance. I have again been reduced to necessity

necessity of ordaining two Chinese priests (he had ordained two in the preceding year) who give great hopes. One is twenty-eight years old, the other thirty-six. I am sorry to be obliged to give holy orders to men thus advanced in years. But what can be done? Happy should I be if the misfortunes of our country afforded us a supply of missionaries. It is not possible to hold out long if we are to depend on the natives.

Letters from Pekin, dated April 1794, advise, that religion continues to enjoy peace and to gain ground in that capital. Mr. Raux Superior of the French congregation writes, that in the course of this year three hundred adults have been baptized and five hundred other profelytes added to their number. Mr. Grammont is the only surviving Jesuit at Pekin; the others are all dead.

In Corea religion gained an establishment by the conversion of the son of an ambassador of that country. Accompanying his father to Pekin he was there instructed and baptized. In its infancy it was assailed by a cruel persecution. It ended, according to letters from Pekin, dated April 1794, by the martyrdom of two lettered Christians. The King ordered them to be beheaded, because they constantly refused divine honours to the pictures of their ancestors, and to renounce their religion. A third, condemned to perpetual exile on the same account, died before the sentence was carried into execution. Sixty Christians were still in confinement.

The King having failed in his attempt of the three, first, and having read in some spiritual book, that the blood of martyrs is the seed of Christianity, ordered them to be discharged, and sent instructions to his Governors to employ persuasion and not violence to induce them to abandon their religion. The Bishop of Pekin has sent them a priest. It is extremely dangerous to attempt to enter or to reside in the Corea.

T O N Q U I N .

THE Christian religion was first preached in Tonquin about the beginning of the last century, but they had then no bishop. On the representation of Father de Rhodes, a Jesuit, the Pope sent thither in 1660 a Bishop and

and some French missionaries to form a body of Clergy in that country. These finding an abundant harvest called in some French Jesuits and Spanish Dominicans. There remains only two Jesuits broken down by age and infirmities. This kingdom is divided into two districts governed by Vicars Apostolic, East and West. The former is governed by a Spanish Bishop *in partibus*, who is a Dominican, who has under his jurisdiction some Spanish Dominicans and some Tonquinese priests. The Western district is governed by a French Bishop *in partibus* from the seminary of foreign missions at Paris, assisted by some secular priests from the same seminary, and some Tonquinese priests who are educated in colleges and in seminaries in that country. Before the war which laid waste this country during the space of ten or twelve years, before the plague and the famine which raged at the same time, there were not fewer than three hundred thousand Christians. Their number may now be reduced to two hundred thousand. The mission of Tonquin lost both its bishops in 1790. Mr. Longer elected Bishop of Gortine, and Vicar Apostolic of the Western Tonquin, was obliged to go to Macao to be consecrated. He arrived there in the month of September 1792. On his return in March 1793 he consecrated a Spanish Dominican elected Bishop of Fesseyten and Vicar Apostolic of the Eastern Tonquin, in a church which contained the remains of two venerable martyrs of the same order, one a Spaniard, the other a Tonquinese, who were beheaded about 1773. In the month of April he conferred all the orders, priesthood included, on ten subjects who had long been preparing for it. The youngest was thirty-five years old, and oldest forty-five. Few men are ordained till they are forty. Two other Tonquinese were made priests the same year. The lesser orders were conferred on two others, and the clerical on twenty-six. The same prelate visiting a frontier province of Cochinchina was there joined by Mr. Labarette a French missionary, elected ten years before Bishop of Veren, coadjutor to the Apostolic Vicar of Cochinchina. Not being able to find a Bishop sooner he was now consecrated the 21st of September 1793. These two Bishops had laboured together in the vineyard of the higher Cochinchina for more than 15 years. There are at present in the

the Western district of Tonquin two French Bishops, eight missionaries of the same nation, and about forty more of the country, one third part of whom are no longer able to work. Above a hundred thousand christians, widely scattered, an infinite number of infidels disposed to hear the word of God, offer a harvest which these few hands are unable to get in. One hundred more would barely suffice.

This country has changed its masters within these few years, and has experienced all the calamities of a civil war. The reigning family are too much employed in public works and in wars, to offer any serious obstacle to the preachers of the gospel. They do not persecute religion as their predecessors did, and since their accession to the throne, easily evade contributions to superstitious uses, which were formerly exacted with extreme rigor, and the missionaries enjoy the benefit of toleration. In 1793 eight hundred and fifty-three adults and six thousand six hundred and fourteen children were baptised.

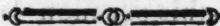
COCHINCHINA.

The Christian religion was first preached in Cochin-china by the same missionaries who introduced it into Tonquin, and about the same time. A French Bishop and missionaries from the seminary of the foreign mission at Paris undertook, in the year 1663, to form a national Clergy. Every where they found the most happy dispositions to receive the light of the gospel. The Christians of that country have evinced the most undaunted courage and firmness during the numerous and violent persecutions which have arisen, and in which many have sealed their faith with their blood. Cochin-china has been in a state of revolution ever since 1773. Three brothers who were the collectors of the public revenue, and addicted to gaming, after defeating the enemies of their king, turned their arms against him. In 1784 his Majesty was obliged to quit his realms and retire to Siam. On this occasion he formed a resolution to send his only son, still a child, with Mr. Pigneaux Bishop of Adren, to implore the assistance of the King of France. During the absence of his son, he took advantage of a misunderstanding which had taken place between

tween the three usurpers, to enter into one of the provinces of his kingdom. He has since obtained important advantages, and subdued a great part of his country; the three brothers are dead, leaving sons of a tender age behind them. His Majesty is now in a flattering situation. Civil war affords few opportunities to preach the gospel, or to exercise the functions of the holy ministry. However the missionaries have met with considerable success; they have the comfort to baptise every year several converts. The King considers the Bishop of Adren as his deliverer and his father. The Prince, heir-apparent to the Crown, has been under his tuition from his childhood, and has a tender affection for him. At length he quitted him for some time to silence the jealousy of the Pagan Mandarins, he made little progress under his new masters. The King saw this with extreme concern, and prevailed upon the Bishop to take him once more under his care, insisting that his Royal Highness should shew the same respect for his Lordship as to his Majesty. The young prince never quits the Bishop, he understands our religion, and has expressed a desire to be baptised. The services which the Bishop never ceases to render to him and to the kingdom; the zeal of the Christians for his interest must be attended with the happiest effects. The King has convinced him, by serious enquiry, of the vanity of the superstitions of Paganism, and of the truth of the gospel. If he has not courage to embrace it, at least he admires and protects it. His protection enables the missionaries to preach without interruption. Prejudices wear away insensibly. If God grants peace to this kingdom, there is every reason to think that religion will flourish in it. There are now two Bishops and eight French missionaries, besides some Spanish Fryars and Cochinchinese priests.

All these missions are in extreme want of Breviaries, Bibles, New Testaments, Imitations of Jesus Christ, all in Latin.

31 AP 66



The edifying Letters, which have been received since this went to Press, will be printed by themselves very shortly.



O B I T U A R Y,

M,DCC,XCVI.

C L E R G Y.



1794.
May 31. R. Peter Browne.

1795.
Oct. 8. R. Thomas Butler, at Hornby.
19. R. Benjamin Smith, at Lisbon.
Nov. 3. R. John Lodge Durham.

Aug. Joan Boone, Maryland.
Ja. Frambae, Pensylvania.

1796.
Feb. 24. Joan. Baynham Purschall, Worcestershire.
Char. Byerley, Watten.

Nov. 27. D. Benedict Marsh, Subdeacon, O.S.B. Birket.

1796.
Jan. 3. D. John Benedict Garner, O. S. B. Lambspring.
17. R. John Chamberlain, York.
Edward Weld, Student in Divinity, Stonyhurst.

Feb. 5. F. James Ferlaman, O. S. D. Louvain.
17. Abbe Ducrocq of Samet, suffered for his priestly character at St. Omers.

Mar. 5. F. Ambrose Gage, O. S. D. Stourton Lodge.
July 9. R. John Henry Joris, alias George, late of Hoagstreat, at Canford.

R E L I G I O U S W O M E N.

1793.
Nov. 12. Dame Constantia Wright, of Kelvedon-hall, Essex, Nun at Grignie, near St. Quentins, died at Paris, at the English Benedictines in arrestation about the 12th of Nov. 1793.

1795.
Oct. 10. Lay Sister Emerentiana Maria Knight, of the congregation of English Benedictine Dames of Paris, died at London, Age 50, Rel. 22.

Oct. 14. Sister Bridget Becket, O. S. Bridget, Age 61, Relig. 43, Sion-house, Lisbon.

Nov. 8. Lady Abbess Ann Clavering, formerly Abbess



1795.

of Pontoise, but lately united with the Dames of Dunkirk, O. S. B. Age 65, at Hammersmith, and buried in their own ground.

Nov. 16. Sister Mary Magdalain Chadwick, Age 55, Relig. 21, O. S. C. formerly of Rouen, died at London.

Dec. 7. Sister Martha Joseph Castell, Age 76, Relig. 52, O. S. C. formerly of Rouen, died at London.

1796.

Mar. 24. The Superior of the Hospitalier Nuns from Cambray, O. S. A.

June 22. Sister Frances Joseph Jerningham, Age 64, Relig. 44, O. S. A. Hengrave.

27. Sister Mary Holy Cross Castell, O. S. C. Age 77, Relig. 59, Hagerstone, formerly of Rouen.

July 15. Lay Sister Mary Joseph Miller, Age 29, Relig. 7, O. S. B. Wotton, Liverpool.

L A Y P E R S O N S.

1794.

Jan. 24. Mrs. Elizabeth Walker, late of Dunkirk, died in arrestation at Arras.

1795.

Jan. John Trafford, Esq. jun. Age 17, Trafford-house.

Aug. 21. Mrs. Mary Lindsey, North-End.

Nov. 20. Dowager Lady Lucy Throckmorton, Age 60.

21. Miss Ann Comerford, Age 46, Hammersmith.

Mrs. Margaret Willoughby, Age 82, Aspley.

Dec 13. John Fyfton, Esq.

22. Miss Frances Talbot, at Northampton.

23. Mrs. Mary Warren.

1796.

Jan. 12. Right Hon. Lady Viscountess Southwell, Standon.

Febr. 13. Rt. Hon. Thomas Viscount Southwell, Spouse of the above, at Standon.

Mrs. Carrol, Mother to the Bishop of Baltimore, Age 93.

23. Mr. George Hodgson, Age 69, London.

1796.



- 1796.
- Feb. 27. Mr. John Dwyer, Age 37, Pall Mall.
- March 1. John Eldridge, Esq. Age 63, London.
4. Mr. Daniel Stratford, Age 78, Brook-Green-House.
12. Mrs. Elizabeth Fanning, Age 65, London.
- Mar. 13. Miss Catharine Destrom, Age 15, Cliff, Yorkshire.
20. Mrs. Judith Burke, Age 40, Westminster.
- April 3. Mrs. Martha Wright.
7. Mrs. Bridget Berry, Age 30, Paddington.
8. Mrs. Frances Jones, Age 65, Beckford.
10. Mrs. Winefrid Witham, York.
18. Mr. George Finch, Age 74.
20. Mrs. Mary Ann Nicolas, Age 52, Westminster.
30. Mr. Joseph Egenalf, Age 50.
- May 8. Mr. William Walker, late of Dunkirk.
10. Mrs. Elizabeth Cherker, Age 59, Winchester.
15. Mrs. Elizabeth Fitzgerald, Age 70.
- Daniel Carrol, Esq. Brother to the Bishop of Baltimore.
25. William Wake, Esq. Workfop.
30. Mr. William Ryan, Age 71.
- July 2. Miss Mary Creagh, Age 19, London.
- Rt. Hon. Mary Countess Traquair, at Madrid.
- Aug. 6. Mr. William Mounteney, Age 57, London.
9. Miss Elizabeth Jenkins, Age 36, Epsom.
17. George Bryon, Esq. Age 75, London.
24. Mrs. Mary Ralina Veltirin, Age 42, London.
28. Henry Doughty, Esq. Age 76, Richmond, Surry.
- Sept. 14. Mr. John Vinn, Age 58, London.
20. Mr. Thomas Duggan.
- Oct. 9. Mrs. Harriot Mills, Age 69.

Liste des Ecclesiastiques François morts en Angleterre depuis le 1er. 8bre. 1795, jusqu'au même mois de la présente année 1796.

M. M.

J. Montant.

10 8bre. J. B Duval C. Rouen.

Amb. Levrot.

Hyver de Barse.



M. M.

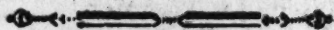
- 11 8bre. P. B. Grenier, P. Rouen.
J. Labbé.
S. Marguerit, P. Rouen.
Th. Coutelier.
J. F. Gobillet.
- 11 8bre. Fr. Martin.
- 3 Xbre. J. B. Goffet, P. Lifieux.
Urb. Guibert.
- 14 Xbre. J. B. Le Cerf, P. Lifieux.
- 25 Xbre. Alex. Aub. Vasse, C. Rouen.
- 27 Xbre. Ph. N. Lessot, C. Rouen.
R. F. Varengue.
- 1 Janv. M. Saffrey, P. Rouen.
- 12 Janv. Alexis Capet, P. Amiens.
- 20 Janv. A. J. B. de Courmesnil, C. Rouen.
- 26 Janv. Gab. Le Vivier, P. Coutance.
- 18 Fev. Guill. Le Villain, C. Rouen.
J. Fr. Delauney.
- 5 Mars. P. De la Noë, C. Rouen.
- 30 Mars. J. Du Vivier, C. Rouen.
Ad. A. Vernier.
- 3 Avril. Th. A. Follin, P. Lifieux.
L. de la Noë.
- 24 Avril. J. Ch. Billard, P. Rouen.
P. Guill. Benoît, P. Rouen.
- 3 May. J. Fr. Pergeaux, P. Coutance.
Jul. Ch. Balé.
- 25 Juin. J. Fr. Renault, C. Rouen.
- 12 Juill. J. B. ad Trochet.
- 16 Juill. Jacq. Millet, C. Rouen.
Jacq. Jul. Onfray.
P. M. F. Raimbaut.
L. Even.
Ch. Frigout.
- 13 7bre. Le Seigneur, C. Rouen.
- 22 7bre. P. A. G. Frebourg, P. Rouen.
- 2 Oct. Jean Fran. Nic. Buché, C. Chart.
1795. J. J. Jammes, P. Bayeux.
Ch. Fr. Touquet, P. Bayeux.
P. F. Hedine, C. Bayeux.
Ch. A. Le Coin, C. Bayeux.
Ch. Gaudu, C. Rouen.



1795. C. N. F. Le Monnier, C. Rouen.
J. Avenel, P. Rouen.
B. L. Jannet, P. Coutance.
J. F. Barbanchon, C. Coutance.
L. D'aigremont, C. Coutance.
J. D. Le Bertre, C. Lisieux.
L. Fr. Loyes, Ch. Reg. Lisieux.
J. B. Vêque, P. Lisieux.
Ant. Colas, Ch. Reg. Sées.
R. Leclancher, C. Sées.
Aud. P. Rebin, C. Mans.
O. Ch. Renusson, C. Mans.
J. Alex. Cohu, P. Evreux.
Mich. Gilles, P. Tours.
J. Duchesne, Ch. Rennes.
V. J. De Marquoy, P. St. Omer.
1796. P. Gimer, P. Lisieux.
N. Jourdain, P. Lisieux.
A. Le Tellier, C. Lisieux.
N. Boutier, Ch. Quimper.
Ant. Hallot, C. Bayeux.
L. Pasquer, P. St. Brieux.

Noms de MM les Ecclesiastiques morts à Guilford en Angleterre.

1793.
29 Mars. Jean Clement Bouselin.
19 Aoust. François Vion.
5 Decem. Philippe Jacques le Tulle.
1794.
8 Janv. Charles Thomas Roney.
3 Mai. Paul François de Loucelles.
1795.
7 Janv. Jean Baptiste Joseph Goffet.
11 Avril. Etienne Frigot.
27 Juin. Jacques René Lair.
1796.
4 Janv. Jean Guillaume Isaac Saffray.
18 Juillet. Pierre le Vavasseur.



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11 AP 66

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